

# The Rambler,

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## POPULAR EDUCATION.

A WORK is going on in this country, whose importance can scarcely be exaggerated, but to whose real nature and character few, we think, are as keenly alive as it would be well for them to be;—we mean the work of popular education, or at least what is called such. Most persons are probably aware of the existence of such a body of men as the Lords of the Committee of her Majesty's most honourable Privy Council on Education; many, perhaps, may have dipped into the bulky blue-books published year by year under their lordships' sanction, and "presented to both Houses of Parliament by command of her Majesty;" and may have learnt, amongst other facts which they contain, that the sum of not less than 700,000*l.* of the public money has been paid within the last ten years towards promoting this great work of national education, and that more money, in a yet higher and continually-increasing ratio, is still being paid towards the same object. Some, again, may have heard of, or even been personally present at, certain examinations of poor-schools in their respective neighbourhoods, conducted by government officers called Inspectors, and involving very serious pecuniary consequences to the parties more immediately interested in them. Even these facts and phenomena, superficial as they are, are far from being known to all; and of those to whom they are familiar, a very small proportion, we fear, has given them that deep and earnest attention which they deserve, and which, sooner or later, they will imperatively demand at the hands of all thoughtful persons interested in the well-being of their country.

It may seem at first sight a work altogether superfluous, in this latter half of the nineteenth century, to say a word about the importance of education; but we are convinced that the very general recognition and acknowledgment of this truth *in words* is a fruitful source of practical evil. In the last ge-

neration, the education of the poorer classes was, to the nation at large, either a thing wholly unthought of, or thought of only to be reprobated as an evil which should be averted at all hazards. In the present generation, the tone is altered—popular education is become fashionable; and if some venerable octogenarian still cherishes in his secret soul the prejudices of his forefathers on this head, yet he scarcely dares whisper them to his neighbour, still less proclaim them in public; for he knows they would be ridiculed as the token of an imbecile mind, unable to divest itself of the antiquated notions of a bygone age. Hence nothing is to be heard on all sides but general felicitations upon the enlightenment of the present day, the great progress education is making throughout the country, and the still further progress it may be expected to make when the present scholars shall have become themselves schoolmasters. But amid this universal din of public congratulations, how many are there who patiently and dispassionately look into the matter as a question of *facts*, and not of *words*?

“The schoolmaster is abroad:” this is acknowledged on all hands, and is what, as a nation, we are beginning to feel proud of. But how many have taken the pains to ascertain, or even think it worth while to inquire, what it is that he is teaching? “Education is progressing;” these words are upon every body’s lips; but has every body made up his mind what education is, and satisfied himself that what passes current with the world under this name is the genuine article, and not a counterfeit? We think not; and under this impression we have not hesitated to admit into our pages, in another part of this Magazine, a letter in which the question is started and set before our readers in a forcible manner, by a gentleman who has devoted considerable time and thought to the examination of the subject, and who belongs, moreover, to that class whose “duty and constitutional privilege it is,” according to the admission even of those who might be suspected of leaning towards a contrary opinion, “to scrutinise with peculiar vigilance whatsoever affects the education of the poor, or is capable of modifying its scope and character.” “The clergy prove that they are animated by the true spirit of their mission,” said M. de Salvandy, himself Minister of Public Instruction in a neighbouring country, “whenever they evince their susceptibility in matters relating to education.”\* Having said thus much, then, with a view to calling our readers’ attention to the letter in question, but without pledging ourselves to an unqualified assent to all the propositions it may

\* Quoted by Mr. Marshall, in his *General Report*, 1849, vol. ii. p. 504.



contain, we proceed to make a few observations of our own upon the educational phenomena around us, quite independently of the line of argument pursued, or that may hereafter be pursued, by our reverend correspondent.

The one great fact which may be said to be the chief characteristic of this educational movement, and which forces itself upon the mind as soon as we begin to contemplate the present condition and future prospects of national education in England, is this,—that secular instruction in a great variety of branches is being imparted to the children of the lower classes with a zeal and to an extent altogether unprecedented in the annals of this country. What effects, then, are to be anticipated from this new and actively-encouraged element in the education of the poor? This inquiry naturally resolves itself into two branches—its intellectual effects and its moral. Has it a tendency to store their minds with useful and valuable learning, and to develope and strengthen the powers of their understanding? and will it make them good citizens and good Christians?

As to the first and less important of these questions, it is not our intention at present to go into it at any length. It is worthy of remark, however, that we are told by one of her Majesty's Inspectors themselves, that "those persons who are beset by fears lest too much should be done for the education of those whose lot it is to earn their bread in the sweat of their brow, may console themselves with this fact, that by the time these children become men, they will have forgotten the greater portion of the learning communicated to them whilst they were at school."\* It is not, then, for the sake of the learning itself which is thus imparted to the scholar that this system of secular instruction is being so diligently pursued; for it is already foreknown and reckoned upon with certainty, that by far the greater portion of it will be soon forgotten. Indeed, how could it be otherwise, when we consider the usual age of the scholars, and the length of time during which they remain at school? It appears, from the tabular report which is inserted in the blue-book for the year 1850, that the per-centage of children of and under the age of seven years to be found in our English schools, whether Catholic or connected with the Establishment, ranges from 28 to 45; while the per-centage of children of the same classes of just double that age varies only from 1 to  $3\frac{1}{2}$  (this highest per-centage, by the by, being to be found in our own Catholic schools). Even of scholars above the age of eleven, there are only 8 in every 100, and generally not more than 5. Moreover, in the agricultural

\* Rev. H. Moseley's *General Report*, 1848-49, vol. i. p. 4.

districts of Berks and Wilts—and we know of no reason wherefore the average should be found to be very different elsewhere—the average time of a child's attendance at school is set down at something less than three years; in the manufacturing districts, the average stay of the children appears to be from nine to twelve months. A single glance, therefore, at these statistics should be enough to dissipate the alarms of the most sensitive as to any danger that is to be apprehended from too great a spread of real learning among the people under the present system. However great and numerous the evils of that system may be, this at least is not one of them; and whether the spread of learning among the lower classes be an evil or not, at any rate it seems certain that there is no immediate prospect of such a result from any causes already in operation.

On the other hand, we are by no means satisfied that there is the same security against the increase of that infinitely more mischievous gift—a *little* learning; and if we may judge from the reports, this is an evil which the Inspectors find it specially needful to guard against, both in the pupils and in the teachers. It is an evil, however, which a judicious Inspector has it very much in his power to discourage and to check; and we are bound to add, that those Inspectors whose reports we have most carefully studied seem to be fully alive to the importance of doing so. We observe that some of these gentlemen propose occasionally to test the excellence of a school and of its master by examining into the condition, not of the first class, but of the *last*, or of the last but one; and should this be found to be unsatisfactory, at once to make an unfavourable report of the school, as knowing with certainty that the attainments of the older scholars can only be superficial, where pains are not taken thoroughly to ground the youngest in the first elements of knowledge. We hope this ingenious plan—suggested, if we remember rightly, by Mr. Moseley, whose reports generally are well worth reading—may be not unfrequently acted upon. It cannot fail to have a most beneficial effect upon all the schools and schoolmasters who happen to hear of it, and would go far towards averting a calamity otherwise the almost inevitable consequence of our present system of public *flashy* examinations, namely, the bringing up our poor children to be what Madame de Sévigné so happily described, “*petits prodiges à quinze ans, et vrais sots toute leur vie.*” Other Inspectors, again, have not scrupled to recommend to schoolmasters proposing to become candidates for certificates of merit, a more limited range of study than seems at first sight consistent with the questions actually proposed to them at the



government examinations. These examinations, which take place twice a year, are continued during a period of five or six days, and embrace the following subjects:—Scripture History, Liturgy and Church History, English History, General History, Geography, Grammar, English Language and Literature, Modern Languages, the Dead Languages, School-management, Arithmetic, Algebra, Higher Mathematics, Mensuration, Geometry, Popular Astronomy, Nautical Astronomy, Industrial Mechanics, Physical Science, and Vocal Music. We wish we had space to set before our readers a complete set of the questions under each of these heads; it would enable them to form some idea of the extent to which the diffusion of secular knowledge among the lower classes is contemplated and encouraged by those in authority. But this is impossible. We cannot, however, refrain from giving two or three by way of sample. Under the head of General and English History we find such as the following:

What advances were made in civilisation from the accession of Henry VII. to James I.?

Enumerate the countries subject to the Emperor Charles V., and state by what title each was held.

How was Britain governed by the Romans? Name the chief officers of their government, with the duties of their respective officers. What were their *civitates* and *municipia*? what their *jus Latii*?

Under Geography and Natural History:

Describe the Punjaub, and the course of the five rivers by which it is watered.

By what causes are the principal currents of the atmosphere and ocean produced?

What are the isothermal, isothermal, and isochimenal lines? What connexion have any of them with the geographical distribution of plants and animals?

Under English Grammar and Literature:

State and account for the redundancies and deficiencies in our alphabet.

Enumerate the authors who flourished during the Tudor dynasty.

These few instances must suffice; for we cannot pursue the subject through all that lies before us, of finding the length of the arc of a parabola, investigating the prismoidal formula, also a formula for clearing the moon's distance, and a general expression for determining the principal focus of a double-convex lens, and the construction of the electrophorus, the electro-magnet, and the galvanoscope, &c. &c. We are well



aware that it is by no means necessary that candidates should undertake to answer questions on *all* these different subjects: they are expressly told, in a formula prefixed to the papers, that the questions are only intended to afford them *an opportunity* of shewing the extent of their knowledge on each subject; but that if they are enabled to shew a competent knowledge in a fair proportion of the subjects, the Committee of Council will be disposed to grant them a certificate of merit. Nevertheless, it is impossible not to see that the very fact of government officers proposing questions of such infinite variety must have a natural tendency to create among those who are in any way dependent upon them a desire for an equally extensive range of study; and since it is impossible for any man of ordinary powers, already engaged in the business of tuition, really to make himself master of so many subjects, it is only natural, and just what we should have expected, that they should be found, for the most part, only to have attained a superficial knowledge of any.

Indeed there seems to be a great tendency—we will not say in the minds of the authors and promoters of these schemes for the extension and improvement of national education, yet certainly in the measures which they have adopted for the carrying out of those schemes—to countenance that most fatal error, of mistaking mere instruction for education. The more intelligent of the Inspectors set their faces against it, and protest most loudly against “mere fact-teaching,” as they call it; yet there it is, continually appearing and re-appearing in every possible form, and must ever continue to do so, as long as the result that is looked to, and that reaps a practical reward, is rather the amount of knowledge that has been imparted, than the degree of sound mental cultivation which has been effected in each pupil individually.

It is a part of the same system also, and cannot, we think, be too earnestly deprecated, that unnatural forcing of the infant mind which seems to be coming into vogue, almost as a necessary consequence of the present movement. In looking over the Inspectors’ reports, we come every now and then upon commendations of infant schools such as really make our hearts ache for their unfortunate inmates. We read of children of five or six years old, that they have been taught much useful knowledge, shew a really creditable knowledge of geography, can make easy calculations in their heads excellently, &c. &c. It is true, as Mr. Formby observes in his lecture,\* “that we do not yet see infants creeping to school on all-fours through the streets, but only great numbers carried to school to

\* *The March of Intellect*, p. 9. London, Dolman and Burns.

creep about on all-fours on the schoolroom floor, in order that no moment of this short mortal existence may be lost without drinking at the great fountain of light, knowledge:" but even this higher degree of perfection is a consummation which may not improbably be realised in the course of another year or two, under the fostering care of gentlemen who recognise an "absolute necessity to cram as much as possible into the little receptacle of the infantine minds of those who come to school, during the very brief period that they are in the hands of the educator." The result of such pernicious doctrines, if really acted upon, or rather if not steadily resisted, cannot fail to be most disastrous both intellectually and physically.

We cannot do more than thus briefly hint at these few evils, and pass by many others altogether; for we are anxious to look somewhat more closely into the moral and religious side of the question. Will the generation of children that are being subjected to this kind of education turn out good citizens and good Christians? Perhaps this question will be sufficiently answered by quoting the testimony of two or three of its most able and effective promoters. "I am constrained to acknowledge," says Mr. Norris,\* "that the impression left upon my mind by *more than one-third* of the *higher* order of schools that I have visited is this, that the teachers are sacrificing, in a great measure, all that makes religion truly valuable to men as citizens and as Christians." "The children learn texts of the Bible by heart," says Mr. Blandford,† "are fairly acquainted with the outline of Scripture history, and can prove points of doctrine; but when questioned as to their practical application and bearing upon our every-day life and intercourse with each other, the inference, however obvious, can seldom be drawn. There is nothing more painful in the examination of a school than to hear the ready, and in many instances excellent answers that the children give in reference to the letter of Scripture, and how glibly they will repeat the words, 'to be true and just in all my dealings' [from the Protestant Church Catechism], but at the same time to feel, from the constant tendency they have to practise deceit and fraud during the examination, how slight have been the efforts of their teacher to inculcate upon them the plain duty of being true and just in common things. I believe the masters of our national schools to be, as a body, a respectable class of men; but they are deficient in that deep religious feeling, the expression of which will be visible in a thousand ways in the management of their schools, and will be identified in a greater or less degree with the conduct of the children. That this one thing is

\* *General Report*, 1850, p. 626.

† *Ibid.* p. 467.



wanting, there is the testimony of the clergy to appeal to, who have daily and personal intercourse with them, and who complain of the want of this all-important element in their character." "When I consider," says Mr. Moseley,\* "what is going on within the walls of our schoolrooms, and the chance there is of any given child receiving a religious education (in any sense worthy so to be called), the view I take of the present state of the educational question is far from sanguine. . . . I see no relation between the means and the end, the cause and the effect it is supposed to be capable of producing. Education must be something more than this to effect the good we expect from it; and I am contented to appeal, in evidence of this, to what has been done by it for the populations of many places where schools, equal in efficiency to the great majority of the present schools, and conducted on the same principles, have been in operation for the last twenty or thirty years,—to the moral condition of those places, and to the number of persons educated in those schools who are now regular communicants, or even attendants at church. We are too much accustomed to confound our notion of a religious education with that of religious instruction, and not to consider that a place should be sought for religion in the hearts and affections of children, as well as in their memories and their understandings."

There are few persons, we suppose, who have ever had an opportunity of watching the practical fruits of education in what are called National Schools, who could not corroborate Mr. Moseley's testimony by numerous examples. We ourselves remember, many years ago, to have watched one school in particular with very special interest, because of the great pains that were taken by the clergyman of the parish thoroughly to instruct the children in the principles of (so-called) Anglo-Catholicism. The religious knowledge of the scholars was, of its kind, really admirable, and their secular attainments were equally above the average; yet we know, and have heard the clergyman in question himself acknowledge, that there was not one among the most forward and promising of the girls educated in that school who did not, in her after conduct, cause him the most bitter disappointment. Why was this? Because Protestantism, though it may instruct the mind, yet is utterly powerless to train the soul; it may store the memory with knowledge, and even enforce a certain outward decency of conduct in morals, but it cannot penetrate man's nature in the inmost recesses of his heart; and without this, education is but a dream. In the particular case to which we

\* *General Report*, 1849, vol. i. p. 1.



have referred, the clergyman was so deeply impressed by the results of his own observation, and experience with this essential defect of his religion, that he sought to provide a remedy for it by borrowing a hint from Catholics, and introduced among his school-children the practice of confession, or something as much like it as the prejudices of his parishioners would tolerate. What success may have attended this experiment, we are unable to say; but anyhow, there is not much chance of its being extensively tried in schools belonging to the Establishment; and we may assume, therefore, with perfect confidence, that there is nothing to prevent the fears of Mr. Moseley, Mr. Blandford, and others of their colleagues, from being fully realised; the children brought up in these schools will *not* be thereby made good Christians.

But if this be so, what an alarming prospect lies before us, of a generation having knowledge, but without religion! Looking at it only in a social and political point of view, it is a thought calculated to inspire us with the most lively apprehension; for although, as we have already shewn, the great majority of scholars will probably turn out to have as little real knowledge as they have religion, yet we must not forget that there is a class of persons connected with these schools who cannot *fail* to have knowledge, and a very high degree of it,—we mean the pupil-teachers, of whom there are probably about 6000 in the whole of England and Scotland, and who are destined hereafter to be themselves schoolmasters. And this, be it remembered, is the great pride of the panegyrists of these modern improvements; they are continually expatiating on the wonderful results which may be anticipated when these highly-educated youths come to be the teachers of others. But let us look for a moment at the results which have been already realised from a similar system in a neighbouring country. By an official inquiry\* that was made two or three years ago in one of the departments of France, containing 533 instructors of youth altogether, and of these 188 who had been educated in the normal schools of the government, it was ascertained that only 79 were discharging their duties in a diligent and satisfactory manner, and that only 18 of these had belonged to the normal schools. Of the remaining 170 who had been brought up in these latter institutions, we find 32 reported as drunkards, or given to other immoral habits; 20 as simply irreligious, that is, we presume, neglectful of all religious duties, yet without any open violation of the moral law such as was cognisable by the criminal code of the state; 45 as demagogues; and 73 as careless, indolent, and generally un-

\* See *Le Réveil du Peuple*, par Platon Polichinelle, 1851, pp. 171, 172.

trustworthy. Thus, whilst only ten per cent of these trained teachers turned out to be really valuable members of society, no less than fifty per cent proved positively bad, and exercised a most pernicious influence on all around them; and about half of these devoted their powers of mischief in a more especial manner directly towards the disturbance of the social and political fabric of the country. We do not suppose the Lords of the Committee of Council on Education are ignorant of these facts; we suspect that they are far from wishing to develop the intellectual faculties of the children of the lower orders to the prejudice of their moral and religious character; on the contrary, we find it expressly laid down in their instructions to Inspectors (dated August 1840), that they "are strongly of opinion that no plan of education ought to be encouraged in which intellectual instruction is not subordinate to the regulation of the thoughts and habits of the children by the doctrines and precepts of revealed religion." Yet such we do not hesitate to say is the practical result of their labours, even upon the testimony of their own inspectors; and we need make no pretensions to the gift of prophecy, or to anything more than the most ordinary powers of penetration, to see that such a state of things is fraught with the most serious dangers to the whole framework of society. If ignorance and irreligion combined are essentially brutal, knowledge and irreligion combined are certainly devilish. The one creates a generation of paupers and petty criminals; the other engenders Socialists and Red Republicans.

But how does all this affect us who are Catholics? What duties has the Catholic Church towards this educational movement, and how is she fulfilling them? "It has been impossible," says Mr. Marshall,\* "so much as to pass through the Roman Catholic Schools, without being forced, as it were, to observe the fact, that the religious spirit controls and penetrates them in every direction. . . . That this momentous object is fully attained, with very few exceptions, in the schools which I have been instructed to visit, it is my duty to testify. It is evident that the managers of these schools do not conceive education to consist in the communication of one or more branches of knowledge, but that they justly regard it as the training of the whole man for the fulfilment of the destinies which await him both in this world and the next." Let us only take care that this praise shall always be ours, and we shall have nothing to fear, as far as our own poor are concerned, from too great a spread of secular knowledge; let us steadily persevere in making religion the absolute mistress and queen of all the in-

\* *General Report*, 1849, vol. ii. p. 519.



struction given in our schools, and never cease to be on our guard against any plans, however fair to the eye or flattering to the ear, in which this supremacy of religion is not thoroughly secured; let us keep an eye on our teachers, lest, in consequence of the encouragement which such studies receive at the hands of government, they be tempted to give more time to, or to lay a greater stress on, those other matters which *tell* more in the public examinations and in the selection of pupil-teachers, to the neglect or depreciation of this one all-important subject. Let us not be dazzled by fine appearances, or tempted by a spirit of emulation of our Protestant neighbours, into communicating to our children scraps and odds and ends of every kind of knowledge; but having first secured to them thoroughly solid religious instruction, let us select any other secondary branch of instruction that we please, and by teaching this well and soundly, make it an instrument of real mental cultivation. Of course, if our children remain long enough in the school, we can proceed to teach them other things also; but let us rather aim at teaching one thing well, than at giving a smattering knowledge of many; and if we might venture simply to name that which appears to us to be most useful, when our space will not allow us fully to unfold and enforce our reasons for the selection, we would name Grammar, next of course to the three indispensable Rs, reading, writing, and arithmetic. Grammar really well taught would prove one of the most powerful instruments which a purely English education admits of for the cultivation of exactness and precision of thought; it both opens and strengthens the mind, and is, moreover, of incalculable value in enabling those who have learnt it thoroughly to understand what they read in books, and what they hear in sermons, public lectures, and speeches, too much of which is at present utterly thrown away upon the lower classes in consequence of their inability to comprehend the forms of speech in which they are expressed. But we have wandered again unconsciously into the intellectual side of the question, which we had intended to avoid. We repeat, then, whatever secular knowledge may be taught or not taught in our schools, at least let nothing be left undone to perfect the work of the *religious* education of the children entrusted to our care; let us not be niggardly in our use, for the benefit of the poor, of all those means and appliances which the Catholic faith puts within our reach, and whose value Catholic parents of the middle and upper classes so keenly appreciate in the education of their own children;—we mean such as religious pictures and images, oratories which the children themselves might help to furnish and adorn, pious confraternities, devo-



tions suited to their capacity and varying with the various fasts and festivals of the Church, and sufficient religious instruction. Upon this last point we would desire to say a few words, and so draw this article to a close. In Protestant schools, it may almost be said that religious instruction stands in the place of, or is taken to be identical with, religious education. We have already heard Mr. Moseley complaining of this common mistake, and reminding his brother clergy that "a place must be sought for religion in the hearts and affections of children, as well as in their memories and understandings." Among Catholics there is no room for such a mistake as this; a happy experience daily teaches them how easy it is to give religion its proper place in the hearts and affections of their children, long before it is possible for the memory or understanding to have anything at all to do with it. Every Catholic mother and nurse in the three kingdoms is in this respect competent to read a lesson to her Majesty's clergy, and to shew them how, by a thousand ingenious devices, a love of Jesus and of his holy Mother may be instilled into the infant mind, and be made to anticipate even the powers of speech itself. But we must not on this account, especially in these days in which we live, undervalue the importance of religious knowledge and instruction. Strengthen and develope religious feelings, teach religious practices, and create religious habits *first*, by all means; but let us be careful *also* to infuse religious knowledge in such measure as the minds of the children in our schools are capable of receiving it, and *in proportion to the secular instruction which we impart to them*. We do not say that it is necessary to secure for our poor-schools a regular professorial staff, and convert them at once into ragged-universities, duly furnished with chairs of canon law and ecclesiastical history, moral and dogmatic theology, holy Scripture, and the rest; but we think that where "grammar is being taught logically, analytically, and synthetically, and geography physically, historically, and politically," there religious instruction also should certainly be given in some higher form than the mere first catechism. And this for two reasons: first, we think there is some reason to fear lest scholars who have been instructed scientifically, and have penetrated far below the surface, in various branches of secular knowledge, should come to despise religion for its very simplicity's sake; and because they have been taught it, and of course *justly* taught it, as a matter of faith and not of reason, should come to think that it is *below* reason and not *above* it; and should not know that though it is sufficient to comprehend it by faith, and though faith alone is really able to comprehend it, yet it may also profitably employ, and actually has

employed, the most powerful intellects and most sublime geniuses that ever existed; in a word, that theology, or the science of religion, is truly *scientia scientiarum*: and secondly, we are satisfied that unless this higher degree of religious instruction is imparted to them, there will be a danger of their losing their faith in after years, through the false knowledge which their Protestant neighbours will have acquired in these normal schools, and which will be abundantly sufficient to perplex those who are not thoroughly well instructed in their religion. Besides, what will be the impression upon the minds of the children and of their parents as to the relative importance of religion, if they see such pains taken to make advances in all kinds of secular knowledge, whilst the standard of religious instruction is allowed to remain stationary?

Let us not be misunderstood upon this head; we are far from advocating any system of instruction that should bring up our children to be a set of shallow-pated, disputatious, and noisy controversialists. God forbid! But we would have them be so far instructed in their religion as to "know what they hold and what they do not, to be able to give an account of their creed, and to know enough of history to defend it." We would not have them trained to controversy; but we would have them so far instructed upon controverted points as that they should have facts and principles (not texts) always at hand to answer the objections which, as they grow up in years, they cannot fail to hear. Neither are we speaking of any thing that is to *supersede* the first catechism and the elementary religious instruction which is now given in our schools, but only to be added to it. We would only insist on the necessity of being careful that our religious instruction *keep pace with* our secular instruction. We shall augur ill for the future prospects of Catholicism in this empire, when we find a generation of pupil-teachers or others going out into the world, either as schoolmasters or in any other capacity, who can talk wisely and write fluently about the "redundancies and deficiencies in our alphabet," but cannot with equal readiness and precision point out the main inconsistencies and absurdities of Protestantism; who can clearly expound *civitates, municipia*, and *jus Latii*, but know nothing of hierarchies, dioceses, and *jus canonicum*; who have at their fingers' ends the dates and circumstances of the invention of printing, of gunpowder, and the introduction into England of the potato, but can make but a sorry guess at the dates and histories of the Rosary, the feast of Corpus Christi, and the like; who are familiar with Julius Cæsar, Themistocles, and Alexander the Great, but have made no acquaintance with St. Francis, St. Dominic, and St. Igna-



tius Loyola ; who know all about the civil and foreign wars of their forefathers in this country, but little or nothing about the heresies or the persecutions which have troubled the Christian Church ; to whom angles and circles, segments and cones, zenith and nadir, are as “household worlds,” but heresy and schism, dogmas and canons, beatification and canonisation, are as “an unknown tongue ;” in a word, whose wisdom in all that concerns the world is altogether out of proportion with their wisdom in all that concerns the Church.

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## KATE GEAREY ; OR, IRISH LIFE IN LONDON.

### CHAPTER X. *The Burglars.*

A MONTH—that fairy month commonly known as the honeymoon—was over; but its wings, about which poets have sung and novelists raved, had been in Kate Gearey’s, or, as we must in future style her, Mrs. Daly’s particular case very leaden indeed; besides which, had she been a scholar, it would have puzzled her to find a word in the dictionary sufficiently bitter to express the state of her feelings during these four weeks, the first of her married life. In common parlance, she had done a very foolish thing, and one which she would have given worlds to undo. For a short time Florry had been tolerably kind; he had bought her some trifling presents, and to Kate’s surprise did not seem to want for money; he was at home all day long, nor did he stir even in the evening until the Burkes returned, when Jack and he usually went out together for a short time. In about ten days the scene changed; a stranger was added to their party, their whispered conversations being either stretched far into the night, or, what was still worse, Daly and the two Burkes would accompany him to the neighbouring public-house; when they did return, all three generally appearing the worse for liquor. To this stranger, who was no other than Ned Pratt, the young wife had a decided objection; there was something fearfully mysterious in the control he appeared to exercise over his companions; even Daly, otherwise so ungovernable, was but a puppet in his hands, in and out at his beck, like one under the influence of supernatural agency, although it was evident that he winced beneath the curb, like an impatient steed who longs to free himself, yet knows not how to set about it. Perhaps if there was one whom Pratt treated with any thing bordering on kindness, it was herself; he would say she reminded him of “his own lost



girl;" and even when Florry's money was all gone, he would lend him a trifle, unasked, to "get a cup of tea for his little wife;" and he had more than once interposed between her and her husband's drunken rage, an interference no other dared exercise.

Kate had hoped, when once she had a room of her own, her society would have been also of her own choosing; but in this she was mistaken. The Sheehans, Mrs. Casey, Murphy, and even the imperfectly recovered Phil, were carefully excluded, whilst the Burkes, Pratt, and the more and more disliked Nell Sullivan, were her constant companions. She remarked too with surprise, the latter invariably formed one of a council from which she herself was as invariably excluded, although she was certain this distinction was awarded more owing to some inexplicable hold she had over its members, than from any fascination the young lady in question might possess. Her manners to Kate became more arrogant and overbearing than ever; yet although Daly would redden and chafe at the insults offered his wife in his presence, it was evident he dared not interfere in her behalf.

They had been married some three weeks, when the Burkes, having succeeded in obtaining a job in the country, left for a fortnight or so; Pratt came more rarely; and Florry himself was often absent for a day or more, without offering any explanation as to where he had been or with whom. It was now that our heroine experienced poverty in all its bitterness: dejected in spirits, weak with hunger, she would creep down the "Hollow" after dusk, with some little necessary article of clothing under her arm, and entering the pawnbroker's, beg for an increase on the few pence offered, "jist to git a morsel for hersilf an a bit of supper for Florry." To say Daly did not feel all this were to make him worse than he was; it was apparent something had fallen out contrary to his expectations, and he cursed his own imprudence for bringing this misery on one so young and helpless; but to his outward manners these self-reproaches only gave a severity which added fresh gall to the bitter cup she was destined to drain.

"Kattie, do come an have a cup of tay," said Mary Sheehan, opening the door gently one afternoon when she knew Daly was out; "it ull cheer the life in you, girl; an there's no one at home barring Pat an the Murphys an Biddy Sarchfield, that's asleep wid the rheumatis."

"Indeed, an its meesilf wanths it bad enough, Mary dear; for its nayther bit nor sup has passed me lips this blissed day," answered the girl, brushing away a tear with the back of her hand. "An its very lonesome I am intirely, and me where

Winny Pratt died too; but I'm feerd Florry 'll be back primsintly; he promised to be in airly, an praps he'd bring a bit wid him for the supper."

"I wisht the rope that he's airning had been tightened round his neck afore you'd had any thing to say to him," exclaimed Mrs. Sheehan indignantly. "I should like to see Pat absinting himsilf day an night widout givin an account of his doings, an taching me who I'd have in me own room, that's all! But if you won't *come*, I'll jist fetch the tay an a bit of bread an butther; an don't cry, that's a darling," though, by way of enforcing her advice, Mary began to weep for company.

Somewhat restored by the tea, Kate dried her tears, and listened with some degree of interest to the news of the "Buildings," which Mrs. Sheehan retailed for her entertainment.

"The Lord be marciful to us, they say the cholera's in the turn-coorte," and she crossed herself as she spoke. "I saw old Learey carried off to the 'House;' an in two hours the bed was there agin to fitch Mary Danhaher, an I did hear she died that nite; the workhouse docther is always pacing to an fro; Father Morgan was in the 'Buildings' three times yesterday; an Pat says he saw Miss Bradshawe in the forenoon."

"I wish *I* could see Miss Bradshawe," said poor Kattie.

"Let me bring her whin Florry's out," answered Mary eagerly.

But the very name of Florry banished the good intention which was half formed in her breast.

"No, I darn't," answered Kate, shaking her head mournfully; "he'd be the death of me widout marcy. Mary, I dreamt last night I was at home in Ireland, an I saw Father Phelim; an he frowned an made me look into my mother's grave; an it was open, an nothing in it but dhry bones, an in the middle was me marriage lines; and thin I thought they turned to Daly, an he was at the botthom of the will, an I looking into it. Now what do you think Moll Carty'd say to that dbrame?"

"Don't mind what the ould witch says. But tell me, Kate, does Florry iver talk of his first wife that died at home of the fever?"

"I niver heerd him mintion her: onst I asked him what was she like, and he snapped me up, and said he didn't know; so I asked him no more about it."

"Not know what his first wife was like?" said Mrs. Sheehan, with all the wounded dignity of a matron; "I spose that's the answer Pat Sheehan ull think proper to make whin he's



buried me; an its coorting he'll be over me coffin no doubt; but I'll tache him ——." How far Mary's anger at her husband's supposed delinquencies after her death might have carried her it is impossible to conjecture; their expression was, however, checked by the sound of a heavy foot, which caused her to start, and changed the current of her thoughts as she exclaimed, "It's Florry, sure enough! I'll make meesilf scarce, Kattie; for I'd be sorry it's anger you'd be gitting through me. Well, praps there are worse than my Pat in the world afther all;" and Mrs. Sheehan hurried away, though not so swiftly but that Daly as he entered caught a glimpse of her retreating figure.

"Who's that, Kattie, I'd like to know?" he inquired, almost fiercely, throwing his hat on the floor and himself into a chair. "Isn't it a strange thing that I niver return home but I find you gossiping an coshering wid the likes of thim, who are ownly thrying to pick all they can out of you?"

"It was ownly Mary Sheehan, who brought me a cup of tay; I'd not have taken it, Florry, but I was very wake intirely."

"Ah, I forgot," he answered, though not without emotion. "Mary's a kind-hearted creature, though a thrifle curious like the rest. Well, don't fret, my girl; here's a shilling, go and get me a pint of beer, and something for yersilf; I've a little job to do to-night, an if ye'r wise, Kattie, ye may hould up yer head wid the rest of thim yet."

His wife took the money in silence, and quickly returned with the beer, a loaf, and a slice or two of rusty bacon. Daly watched her movements as she busied herself raking together the fire and preparing the frugal meal.

"Was Nid Pratt here to-day?" he inquired abruptly, and in a tone that made her start.

"What ud he do here, an you out? Sure an it's meesilf has little love for him; he's an Englishman, an, as I've heerde, fears nayther God or divil."

"Ye'r right in that, Kattie," answered her husband; "I've small rale love for him meesilf, and afther this onst I'll be shot of the whole affair. If I git the share that I expict," he continued in an under tone, "I'll go to America, and take her wid me, an see can't I reform."

"Yer tay's reddy, Florry," interrupted his wife. "Isn't it very hot this evening? sure an there's a storm brewing."

Daly sprang to his feet, gazing intently at the lurid sky, then sat down to his humble fare as if he had received a confirmation of something he wished.

"Now, Kattie, I'll not be home till very late, so go to bed; an promise me this onst not to let ony of the neybour's here."

"But won't you want the fire?"

"Why it's hot enough, sure," and he tried to laugh. "Here's another shilling; kiss me, girl, and make yersilf happy; there's luck in store for us yet."

His tone was so affectionate, that his wife ventured to say, casting as she did a wistful glance at the thunder-clouds which were rapidly gathering in the horizon,

"Couldn't you go to-morrow? it'll be a dredful nite, I'm fearing."

"To-night or niver!"

And, as if anxious to avoid further questioning, he hurried away, leaving Kate with a load on her heart for which she was at a loss to account. It was not his absence—to that she was accustomed; it was not even his ambiguous hints—lately he had often spoken of some good fortune in store for them; but it was his very kindness made her tremble; and having no friend to whom she dared open her mind, she, by a sort of uncontrollable impulse, sank on her knees and began to pray fervently, first to her God Himself, then to his blessed Mother to intercede for her: "becase," as she herself afterwards expressed it, "the sweet Virgin niver offinded Him, an I've done nothing else iver since I came to this counthry." Her short petition ended, she rose from her humble attitude, not without comfort, and thinking it useless to undress, lest Florry "ud wantn ony thing," threw herself on her bed, and, overpowered by heat, sorrow, and mental anguish, soon sank into a deep though uneasy slumber. How long it lasted she knew not, yet she fancied it must have been of some duration, when she was aroused by a flash of light so vivid it illumined the room; this was succeeded by a terrific peal of thunder, making the crazy walls reverberate and totter, whilst the flooring shook beneath her. She sat up and looked fearfully around, when she for the first time discovered there were others who had been startled even more than herself. The flickering light of a candle burning low in the socket revealed the haggard and bloodless countenance of Florry Daly; he was standing erect on the hearth, with knit brow and folded arms, his eyes fixed on a bundle which Jack Burke and his brother were busily unrolling at his feet: it contained something very bright, with a tingling sound when moved; but as they escaped from the grasp of Corney Burke, Kate wondered what on earth they wanted with so many tin mugs and platters. She was about to inquire, when the sight of the fourth of the party made her resolve to lie down and remain quite still until he was gone. Seated at his ease, with perfect unconcern, was Ned Pratt, his always repulsive countenance rendered still more so



by the half smile it wore as he prepared to reply to some previous observation of Daly's.

"It's rather late to play the saint now," he exclaimed with a sneer; "these things must be stowed somewhere; if the peelers hadn't been on our track, they could have been taken to the Jew's at once; but I'm too well known to run the risk, so they must remain here for a day or two; you can keep out of the way."

"By St. Patrick an all the saints whom I've deserted, not a fraction of em shall bide here! I'd not have a hair of her head hurted for the whole booty, an tin times more; I wish, Nid Pratt, I'd niver seen you; but I'll shake you off now, that's detarmined."

The person addressed whistled carelessly, beating time with his foot, apparently deriving great amusement from the impatience of Daly, before he condescended to reply.

"You'll shake yourself off, Florry, like a fool as you are, and have the detective police after us before we've done squabbling. How can your baby wife come to harm, when there isn't proof? And even if it were found in the well, with all of us absent, who's to know how it came there in such a house as this?"

"I've said my say, an I'll bide by it," answered Florry sullenly. "Divide the spoil hophazard, and take yersilf off; yer the ownly one known, and that broken finger ull be a proof against you. But for *her*, Nid Pratt, I'd blow yer brains out before I'd see her trimbling in a poleesh-coorte."

And suiting the action to the word, he drew a pistol out of his coat-pocket, presenting it at the head of the Englishman.

"None of your mad freaks," said the latter, with seeming coolness, though inwardly much astonished; "I didn't take all this trouble for nothing, you may be sure. Here, Jack, catch hold of these light articles, and stow them where you talked of, they arn't good for very much; I must cut off with the rest. Will you meet me near Gray's Inn Lane in an hour, Daly? if you don't find me, look after yourselves;—why, what's the man mouthing about now?"

"I was jist thinking, Mither Pratt, suppose you cut off, as you call it, wid the whole, and lave us to be hung in yer stead, that's all," he answered with emphasis.

"They can't hang us, Florry, remember that; did I not offer to leave it all with you? Let us go together then."

"I was wrong not to trust you, Nid," said Daly with a sudden revulsion of feeling; "but somehow the bisness doesn't sit light on me stomach, an thin I think of Kattie."

"Poor Kattie!" answered his companion thoughtfully, "she always reminds me of—of Winny's child, and I heard the boys say so too. But I must not stand prating here; be with me as soon as you can;" and gathering up the plate—for such it really was—he hurried away.

The Burkes were already gone, and Daly, after closing the door behind him, turned round, when to his infinite horror he perceived Kate standing in the midst of the room; her face was pale as that of a corpse, and her eyes positively glaring in the intensity of her fear; she strove to speak, but her tongue clove to the roof of her mouth, and it was not before repeated efforts that she succeeded in gasping out the single word, "Florry!" For a moment he too stood motionless; then grasping her by the arm, dragged her towards the table on which still lay the loaded pistol, and pointing towards it emphatically with his disengaged hand, exclaimed in a voice husky with passion,

"Answer me, Kate, how much or how little is it you've heerde of what we were talking about; and if you desave me, by the powers I'll be the death of you!"

"I'll tell you the truth, Florry," she replied with the courage so often produced by excess of terror. "I s'pose I heerde a dale more than you'd like, though I can't say I understood it intirely. Now be said by me, an don't you go afther that Pratt, for it's to no good he'll lead you; and if ill ud come to you, Florry, whad ud I do, darling?"

"No harm ull come, my own Kattie, if you keep quiet and don't let mortal man know I've been home to-night; if any should ask afther me, you don't know where I'm to be found, an that'll be thrue for you too; so God bless you, an I'll be back whin I can settle wid Nid; an mind, I'll bring you a beautiful new gownd, and you'll have plinty to ate and dhrink too."

So saying, he once more concealed the pistol, and embracing his wife prepared to leave the house; but she twined her arms round him, and besought him so piteously to stay that for a moment he was inclined to take her advice; then, ashamed of his fluctuation of purpose, he angrily broke from her, and departed as noiselessly as possible.

The poor girl fastened the door, and when fairly alone gave full vent to her grief; seating herself on the side of the bed, she sobbed like a child, rocking her body to and fro and talking to herself in Irish. The daylight streaming through the uncurtained casement, reminded her the "neybours ud be wondering;" so she washed her face, undid the bolt, and, to divert her anguish of mind, set about cleaning the room, sing-



ing as she did so to shew how happy she was. A hundred times during her work would she pause to listen for Florry; not a foot passed the door but she was sure it was his; not a voice met her ear but she was up "to see was it him calling;" and as these were momentary occurrences, no marvel that evening found the scouring not half done, and Kate exhausted and faint. She had a few halfpence left, "so she stepped into one of the hucksters to get a candle, a grain of tay, an a bit of butther, in case he'd come back." Yet that night passed, and the close of the succeeding day found her still alone and penniless. What was to be done? she thought not of herself; but there were no coals to warm *him*, no candle to cheer *him*, when he did come, "an of coorse he'd be in in a minute." She dared not ask Mary for the loan of a sixpence, lest she should question her concerning her husband; so she looked anxiously about the room to see if there was any thing on which she might procure the required sum. Almost every article was gone,—the plaid shawl, her best gown, every thing but her ring; with that she would not part come what might; and she was about to abandon the search in despair, when a bundle of something in the corner attracted her attention. Hastily taking it up, she discovered it to be a tolerably good jacket, such as is worn by grooms, and with it were a large pair of scissors, or rather shears, generally used in stables. Not remembering to have seen them before, she wondered how they came there; until recollecting her turn-out of the preceding day, she concluded they belonged to Daly, and had been dislodged from some hiding-place without her noticing it. She hesitated a few seconds, but strong necessity overcame even her fears of his displeasure; so rolling them up together, she proceeded rapidly down the "Hollow," lest her husband might return during her absence. She was well known to the pawnbroker, yet he turned the jacket about, and examined the shears with minute attention, inquiring more than once how she came by them? She told him they were her husband's, that she found them in the corner; and departed much pleased at so easily obtaining the sum she required.

That night, alas! was doomed to be another of maddening suspense to poor Kate; and the bright beams of a July sun found her still seated by the black and untidy grate, dirty, wobegone, without heart to stir, and in a state of mind evidently bordering on insanity. The clock of a neighbouring church struck twelve; she counted the strokes though without knowing why she did so, and in so pre-occupied a mood, that had any one asked her the hour, it would have been impossible for her to satisfy them. Sounds of many voices and heavy

steps were now heard ascending the stairs; she listened in the same dreamy way without evincing any surprise, although it was an hour at which the house was generally deserted. The room-door noiselessly opened, and then indeed she sprang to her feet, turning joyfully round to welcome her long-absent husband. She was, however, doomed to fresh disappointment; there were three or four men present, but the only familiar face amongst them was that of the pawnbroker. Two of the number wore the uniform of policemen, the other, though in plain clothes, was evidently one of the detective officers; and although not conscious of the object of their visit, their appearance made her heart beat thick.

"This is the person from whom you received the articles in question, sir?" inquired one of the force, pointing in the direction of our heroine.

"It is; and I do not think she will deny the fact," answered the man in a tone of great commiseration, for her gentle manners and civility had gained his good-will. "Did you not, my girl, pawn a jacket and shears at our shop last evening?"

"Indeed an I did, sir; sorry I was to do it, but I was obliged, for the fire was out, an ——"

"Let me caution you to say nothing to criminate yourself," interrupted the officer; "the goods are stolen, and we must take you in charge; Evans, search the room."

His comrade obeyed; the drawers and boxes were opened, the bedding shook, every hole ransacked, whilst Kate, paralysed by astonishment and fear, imploringly exclaimed,—

"Oh, thin, don't take me to prison, sir; I niver stole a thing in me life, barring the nuts whin I was a child, an thin mother bate me to make me remimber. Ownly wait till me husband cums home, and he'll tell you it was for himself, an not staling at all I was; I wouldn't wrong Florry for the whole world."

"We do not accuse you of robbing your husband, child," said the pawnbroker kindly, "and I really believe *you* to be innocent; the truth is, the house of Dr. Sumners at Norwood was broken into on Monday night, and the articles you pawned are identified as part of the property."

"Indeed, an I niver broke into a house," sobbed poor Kate, in an accent of unfeigned surprise; "so ye'r undher a mistake altogither."

"But your husband may have done so, girl; and you are accused of receiving goods, knowing them to be stolen. But do not frighten yourself in this manner; if you are not guilty, you will be discharged."

This speech of the humane officer's, though meant for con-



solation, sent the blood from her cheek, as she remembered the conversation which she had overheard the night of the thunder-storm; she, however, made no answer, but putting on her bonnet, walked quietly down the "Hollow" by the side of one of the policemen, the remainder of the party following at a short distance. To add to her mortification (had it been possible to do so), she was recognised on her road to the court-house by many of her associates, whilst her red swollen eyes and pallid cheeks did not fail to excite the sympathy of some and the derision of others. Yet their observations fell on deaf ears; her heart was with him whose guilt had placed her in her present ignominious situation, and the "Here we are at last" of her companion, as they reached the open door of the prisoners' entrance, was probably the most welcome sound she had heard that day. The van in which these latter had been brought to the office still stood at the entrance of the vaulted passage leading to the police-court, and, as was usual, the numerous hives with which the main alley is intersected, poured forth their idlers, eager to see them brought in, or rather out, as the examinations had been on since half-past ten o'clock. Amongst these loiterers were a few from the "Buildings," whose surprise at seeing Kattie in custody was loudly expressed, according to the dispositions of those who gave it utterance.

"Sure an it's Missis Daly; who'd have thought it! What's she been at, I wonther?"

"Ah, pride ull always come to shame. See that now, her husband's like to be transported, I've heerde."

"Poor thing!" said a third, "she was too good for the likes of him; she's ownly a Gracian too."

Their voices died into an indistinct murmur, as, passing on, her cheeks tingling with shame, she found herself in a long stone passage, or hall, lined on either side by benches filled with prisoners, witnesses waiting to be called, and anxious friends. Policemen were hurrying to and fro in every direction, bearing the truncheon-like rolls containing the charges; whilst others were gathered in knots, discussing the likelihood of getting up a case for the Sessions, and the consequent chance of their own preferment.

"Stay here one moment," said the officer; "I don't think we're called into court yet."

"Yes, Evans," exclaimed the sergeant of the division, "the case is now on; bring forward the prisoner."

"This way then," said the policeman addressed; and taking her by the arm, he led her the length of the hall up two or three steps into a sort of ante-room, from which a door com-

municated with the court itself. Here every thing wore a more official appearance; the inspectors were collected round a desk, at which presided the officer whose business it was to settle fines, examine the fitness of bails, and transact other matters of business peculiar to a police-court. At the entrance of this apartment Kate was resigned to the guardianship of the turnkey, one who under a rough exterior concealed a feeling heart, and who gazed in astonishment at her childlike appearance. "Why she isn't much like the rest on 'em, I think, Mr. Sweetly; there must be a mistake;" and throwing open the door, he escorted the trembling Kate into the court itself. This was a room rather confined and ill-ventilated; the bench being raised a step and carpeted, beneath it sat a copying-clerk, and on either side were oak forms, which printed notices appropriated to the use of reporters and counsel, though in the present case they were occupied by the friends of Dr. Summers, as were also the vacant chairs on the bench. The space allotted for the public behind the dock was literally crowded by the lower orders; in fact, it was evident the examination was one which excited great interest. But it was on an elderly gentleman with powdered hair and a glittering watch-chain that the girl's eyes were riveted. He was the sitting magistrate; she felt it, and something told her she was glad of it: for he was blessed with a humane expression of countenance, which his actions did not belie; and though inflexibly just, he was one who grudged neither time nor labour in sifting a case, never consulting his own ease or convenience when the interests of the public required its sacrifice. True, his underlings sometimes grumbled, and designated the worthy magistrate as *prosy*. So did not the half-famished wife, who, with a squalid infant in her arms and a cut across her brow, sued for protection against him who had vowed at the altar to be her solace and comforter; so did not those whose differences, after disturbing a neighbourhood perhaps for years, were reconciled more effectually by the good man's jesting exhortations, than by the strong arm of the law. Yet the habitual drunkard and profligate feared his frown, for he could be severe as well as merciful; and it was evident the case before him had awakened the former more than the latter attribute.

Next to the magistrate was seated a gentleman whose appearance betokened him as belonging to the very highest grade of society: he started on the entrance of the girl, and fixed his dark penetrating eye on her with an expression of pity and almost painful interest, although she herself was too pre-occupied by her degradation to notice him then; had she done so, she would have recognised him as one who not very long



ago had well-nigh fallen a victim to her vanity and his own imprudence. She was placed within the dock side by side with the others; her pale though innocent face contrasting powerfully with the variety of evil passions impressed on the countenances of her fellow-prisoners. At the farther end stood the two Burkes; Jack sullen and dogged, his brother wretched enough, with downcast head and bloodshot eyes, from which he vainly strove to chase the tear which he seemed to think shamed his manhood, or more correctly boyhood,—for Corney Burke was not yet eighteen, and had been led into this scrape by his elders. Next to him was Nell Sullivan, lacking none of her usual effrontery; dirty, slovenly, no blush on her cheek, with a countenance which spoke as plainly as possible that she was resolved to brazen it out. Then came one hardened in guilt, a character well known to the officers, more especially in the neighbourhood of Fox Court, a locality remarkable for the nefarious propensities of its inhabitants; he had repeatedly been placed at the tribunal of justice for minor offences, but this, if proved home to him, was transportation, and he knew it, yet he was unmoved; he had cast glances of scornful defiance at his accusers, of contemptuous pity at his companions, until his eye met those of Kate, when a pang of remorse flitted athwart his countenance, and Pratt, bold and reckless as he was, cowered beneath the withering glance of Florry Daly, who then buried his head in his hands and groaned aloud. Placed by his side, the poor girl, almost forgetful of her dangerous situation, uttered a cry of gladness, stretched out her arms, tottered, and must have fallen but for his support; she clung around him, wept, laughed hysterically, and was evidently so unable to stand that a chair was brought for her accommodation.

We will not enter into the details of the case; suffice it to say, the Burkes had contrived by means of a forged character to obtain temporary employment in the stables of Dr. Sumners, and through their means, on the night in question, Pratt and Daly having obtained admission, an extensive robbery had been committed, though not so noiselessly but that the servants had been aroused, and Pratt, who was the last to quit the house, had his finger broken in the scuffle which ensued. Through the vigilance of the detective police the whole had been captured, and the plate recovered before it was melted down; and from the conclusive nature of the evidence they would have been sent to the Sessions on the first hearing but for the unavoidable absence of Dr. Sumners, owing to the rapid increase of the cholera and his consequent professional duties.

"Catherine Daly," said the magistrate, "wife of the prisoner Florry Daly, charged with receiving goods, knowing them to be stolen: call the witness."

"Indeed, yer riverince! sir! I ask yer wurtship's pardon, but I niver knew sich a thing an"——

"Silence, my girl; you will be heard in your turn: call the witness."

The pawnbroker was placed in the box. He identified Kate as the person who had pledged the articles in question, adding he had known her some time; she had always appeared a quiet well-disposed person, and he really believed she was speaking truth when she asserted she had found them in cleaning out the room, and supposed them to be her husband's.

"Now, prisoner," demanded the magistrate, "what have you to say to all this? How came you by these articles?"

"Sure an yer wurtship its meesilf do'sn't know; I found thim in a hape, an there was no fire for Florry, and nothink to ate, so I parted thim; an can't he do what he likes wid his own?"

"They were not his own; but answer me: were you not aware they were part of property stolen from Dr. Sumners' house, and did you not receive them knowing this?"

"Indeed, an I didn't; ask Florry, he'll tell you so; an he, poor fellow! if they *are* stolen, it isn't his fault for sartain, but that Ned Pratt's, who was always cuming an takin him away from me, an I feared it was afther no good they were."

"Well, my poor girl," said the magistrate kindly, "I really believe *you* to be innocent. For Ned Pratt, Florry Daly, Jack and Corney Burke, the proofs against them are so clear, I must fully commit them to take their trial at the Old Bailey for burglary; also Ellen Sullivan as an accomplice before the act, and for receiving no inconsiderable share of the booty, knowing it to be stolen; but for yourself, if you had any one to speak to your character, I should discharge you."

"An yer worship, if my word ud be taken, she's as innocent as an angel; Pratt ull say so too. She knew nothing of the bisness before or afther; and how should she?" passionately exclaimed Daly. "She's little betther than a child, yer worship, an don't, God bless you, send her to jail, to be hardened by what she's not used to; isn't it bad enough that she iver came across the like of me? I've ruined meesilf, or that divil Pratt did it for me; but don't let me have the ruin of *her* on me sowl."

"Your testimony," answered the magistrate, much moved, "would avail her little. You seem to love your wife; why



did you not think of her before you leagued with one who is well known as an old offender?"

"I did think of her," said Florry; "I thought of nothing else. It was all the dhrink; I couldn't keep the work, and I couldn't see her pining with want; whin she fretted I grew mad, an, God forgive me! I gave her the stern look and the hard word, but it was all on account of the love I had for her; though I s'pose whin I'm thransported, it's not long she'll mind it."

"With your case," continued the magistrate, "I cannot deal summarily; but for Catherine Daly," and he turned towards the officers, "is there no one who knows her?"

"If my guarantee would be of any avail," said the gentleman before mentioned rising from his seat, "I have some slight knowledge of the prisoner, and believe her utterly incapable of the offence she is charged with."

"You surely jest, Lord Norville," said Dr. Sumners with a smile, in which curiosity and incredulity were strangely mingled, "or probably are mistaken in the party; this girl lives in — Buildings."

"I know it, doctor, and have lately seen her under circumstances which convinced me she was as innocent as I knew those around her to be guilty."

The extraordinary beauty of the girl, and the unwonted eagerness of the usually stoically indifferent nobleman, awakened a strange suspicion in the bosom of Dr. Sumners, who, it may be remembered, had been mentioned by Mrs. Selby as the medical attendant of the Earl of Lindore; it was, however, chased or diverted into a fresh channel as Daly replied eagerly,

"Heaven bless you for that, my lord! I have much to ask your pardon for, an I do so heartily; an if you'd jist spake a word to Miss Bradshawe to look afther her, you'd have my prayers, though they're not worth much to be sure." At the mention of Josephine the colour deserted the earl's cheek, and, although conscious he was undergoing the scrutinising gaze of Dr. Sumners, he could not muster self-possession sufficient for a reply.

"Under all circumstances, then," said the magistrate, bowing towards Lord Norville, "I consider myself justified in discharging Catherine Daly; though, were she not the wife of one of the prisoners, Dr. Sumners," and he turned to the prosecutor, "her evidence might be of value."

"Indeed an she's no more his wife than I am," exclaimed Nell Sullivan, who was probably the only person present on whom this scene had failed in producing an impression;

"Florry Daly left a living wife and three childer at Roscrea, and his Pradestant widding was all a sham; let him deny it if he dare." The face of the speaker bore the aspect of fiendish exultation, though it was well for her Pratt stood betwixt them, or not even the presence in which he stood would have been a protection against the effects of Florry's rage.

"Liar! false, false liar!" he thundered; "you yersilf saw us married; don't listen to her, Kate, me darling! it's all invy, nothing else; you *are* my wife, an I'll own ne'er anither."

"Not till I'm dead, Masther Florry, vagabond as you are; an now you've got your desarts, here am I to the fore, yer lawful wife wid me lines in me pocket, and yer childer, you disobadient parint, all cum to look afther you; an an't you shamed to look me in the face now?" So saying, the speaker, fighting her way through the crowd, stood before the bench, a stout red-faced woman, with a child on her back, another in her arms, and a third at her heels, the whole group being barefooted and the worse for travel. "I'm an injured woman, plase yer lordship," she continued; "I feared this gintleman was up to his thricks, so I follered him, an here I find him married an jist goin to be hanged; I was tould by a neybour that cumed from me own place where I'd find him, so she shewed me the way; so now he must lave this trumpery, an cum back wid his famerly."

"What have you to say to this fresh and serious charge, prisoner?" inquired the magistrate, with a compassionate glance at Kattie, who seemed frozen into stone; "if it be true, the penalty is a severe one."

"Thru!" exclaimed the new-comer, "let him look me in the face and deny it. See his fine childer, as like him as two pays; an what ud he see in that pale-faced chit, I'd like to know? Wife indeed! I'll pay her off, that I will, the jade!"

"Why do you not answer?" said Lord Norville anxiously; "the poor girl will be killed by this suspense; surely you cannot be such a villain?"

"I am a villain," answered Daly in a tone of concentrated anguish, and with a look of fury at his new-found wife. "This woman's uncle an I fell out; I hated the whole pack of em, an I swore I'd be revinged; but I loved Kattie too, an I thought I'd git the money and take her to America, an thin we'd be out of the way of that skirlling cat, an she'd niver be the wiser; but it's all up wid me now. Kate, you must forget me, an thry an be happy widout me. An for you, marm, I'll tell you a sacrate; it's glad to be thransported I am, jist to keep out of the rache of yer claws."



During this scene no word had been uttered by Kate, though her eyes had wandered from one speaker to another, as if she could read their inmost thoughts. But on Florry's words her very existence seemed to hang; she grew paler and paler, and busied herself striving to get the fatal ring from her finger; her hand was, however, so swollen that it for a time defied all her efforts; at last she succeeded; the colour rushed to her cheek, whilst an unnatural lustre blazed from her eye—"Florry," she exclaimed, "there was a curse on our widding; I knew it, I felt it *here*," and she pressed her hand on her heart, as though to quiet its tumultuous beatings. "Where will I go now? Who'll luk at me? I'll be pointed at, an all through you; but I forgive you, an lave you to God."

She threw the ring violently towards him, reeled forward, and fell on the floor, bathed in the blood which gushed from her mouth and nose; a bustle ensued; a stretcher being procured, the unfortunate girl was placed tenderly upon it, and conveyed to the infirmary; the prisoners were ordered to be removed, when Pratt, opening his lips for the first time, muttered, "Daly, you are the most cold-blooded scoundrel I ever encountered, and, please God I get the chance, I'll settle with you for this; so look to yourself, my fine fellow."

Mrs. Daly also retired with her "frinds," all talking and condoling together; and order being at length restored, the business of the day was proceeded with, and Kate Gearey soon forgotten, as new subjects of commiseration presented themselves.

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## CATHEDRAL CHAPTERS.

MANY of our readers will doubtless have asked themselves the question, What is a chapter? when they heard of the calling into life of the new chapters. Our past peculiar position has hitherto shut us out from all opportunities of acquiring even a slight knowledge of the details of the Church system as it is developed in all the fulness of her hierarchy; and now when our bishops in ordinary, and their assistant chapters, are once more established in England, we may perhaps feel that our ideas in ecclesiastical matters have not kept pace with the march of events. We are like the young proprietor suddenly called to his estate, unprovided with the knowledge which is to teach him the worth and value of what he has so lately acquired. If our information is not equal to

our present condition, we may reasonably cast the blame upon the extraordinary circumstances in which we have been placed for the last three centuries. Such being unquestionably our present position, we think our readers will not require from us any apology for offering some remarks upon a subject, novel indeed in our pages, and at first sight somewhat dry perhaps, yet really so full of interest for us all; we feel that we shall only be satisfying a very general and reasonable curiosity, whilst we trace a slight outline of the constitution and history of Cathedral Chapters.

We have said '*cathedral* chapters,' because there are many other bodies in the Church which are known by the same title. Such, for instance, are the chapters of regulars, which are held at stated intervals to deliberate upon the general concerns of their respective orders; or the daily or weekly meetings of certain religious communities in the presence of their superior. Again, there are secular chapters of collegiate churches, with the style and title of canons, having the obligation of chanting daily the divine offices;—we use the word "offices" in the plural, in order to include the *Missa solemnis*, which forms one of the daily obligations of chapters. But cathedral chapters, beside the above-named style and title of canons, and the daily chanting of the divine offices, inherit a certain power and jurisdiction, and may be called the senate and counsellors of the Bishop (*nati consilarii Episcopi*, as Thomassinus calls them). They are distinctively known without any prefix as *the chapter*, whereas other bodies having this same name usually require a more specific description, and their quality, as secular or religious, or whatever it may be, must be distinctly stated before we can comprehend their precise nature.

In the articles of reform drawn up by Cardinal Pole for the English Church, he expresses in a few words the object of the institution of chapters.\* "Canonries and prebends," he says, "were established in the Church in order that those who are appointed to them may assist the Bishop, and aid him with their labour and advice in the duties of his charge, and serve the Church in the celebration of the divine offices." In reference to the former and more specific privilege of cathedral chapters, the Council of Trent recites:† "Whereas dignities, especially in cathedral churches, were established to preserve and increase ecclesiastical discipline, with the view that those who should obtain them might be pre-eminent in piety, be an example to others, and aid the Bishop by their exertions and services, it is but right that those who are called to those dig-

\* V. Thomassin. De Benef. p. 1. lib. iii. cap. ix. n. 6.

† 24 sess. 12 cap. de ref.



nities should be such as are able to answer the purposes of their office ;” and at the end of the same chapter we are told, “ that the canons may deservedly be called the senate of the Bishop.” In this capacity, chapters may be said to have existed from the very earliest times, for we find frequent mention made by ecclesiastical historians of the presbytery and clergy, and of their being called the counsellors of the Bishop. In the first ages, whole dioceses were confined within the limits of single cities, and had little or no extension into the neighbouring country ; moreover, for a long period there was but one principal church in each city, whither the clergy and laity were wont to resort and gather round the common father of them all. Hence the Bishop found no difficulty in assembling his counsellors together ; for all the clergy assisted him daily in the celebration of Mass, and so were constantly at hand to be consulted upon the affairs of his church. Even after the faith had been more extensively propagated in the country districts, and priests and choir-bishops appointed to take charge of rural churches, the clergy of the cities persevered in the ancient custom of assembling at the cathedral for the sacred functions, and were therefore ever ready to deliberate and consult with the Bishop. By and by, however, after the downfall of the empire and the conversion of the barbarians, the multitude of the faithful increased too rapidly for all to be able to find accommodation in the single basilica where the Bishop resided. Other churches were erected, and a greater number of priests ordained, and separate districts or territories were marked out, each having its own church and its own sacred functions, and its priests and attendant clergy to preside therein in the name and place of the Bishop. When these changes had been introduced, and the numbers of the clergy had multiplied in town and country, it was soon found to be impossible to adhere to the ancient custom of convoking all the priests of the diocese to the episcopal conferences ; and hence, in the course of time, the members of the cathedral church, who were ever near the Bishop, assisting him at all the solemn functions of the liturgy, naturally came to occupy their present position, and to be considered in a manner as the representatives of the rest of their brethren, and the hereditary advisers of the diocesan Bishop.

During the middle ages, the chapters come more and more prominently before us, and we find them receiving honour and titles above the rest of the clergy, and some of their members (their dignitaries) ruling with jurisdiction and *in foro externo*. In those times, the importance of the chapters as a body was fully developed, so that in the first authoritative compilation of

canon law, the Decretals published by Gregory XIII. (1234), and afterwards increased by Boniface VIII. (1298), we read in the third book several heads or titles\* which enumerate the different powers and functions of chapters. From these documents it appears that in some cases the consent of the chapter was necessary to give validity to episcopal acts, as, for instance, in the alienation of church-property; in other cases their counsel and advice only were required. Many additional privileges were at times conferred on them by the popes, or they themselves frequently acquired new rights by the prescription of custom.

Ultimately, however, this immense increase of power acquired by the chapters proved detrimental to them; sometimes they attempted to exercise undue influence over the ordinary, or even claimed a controlling power over his acts; at other times, vicious members of their body took occasion of the exemptions which they enjoyed to screen themselves from episcopal superintendence, and were supported in their pretensions, perhaps, by others of their brethren, to the great scandal of the faithful. From this and other causes, popes and councils, who had first raised up the chapters to dignity and importance, now enacted other laws restricting their rights and privileges; and according to the Council of Trent (the *jus novum* of the canonists), there are now-a-days very few cases in which it is necessary for the ordinary to gain the consent of the chapters for the validity of his enactments: still the same holy synod recognises in the canons of the cathedral the counsellors of the Bishops; they are the Bishop's senate, and their *advice* must be taken upon many important concerns of the Church.

Some time after the Fathers of Trent had dispersed, some few of the chapters began to revive their ancient claims; and St. Charles Borromeo, in his fifth council of Milan, deemed it necessary to interfere and to defend the episcopal authority. In the eleventh chapter he enacts, "that where the Council of Trent or provincial synods have enjoined that any thing is to be done with the advice of the chapter or clergy, the Bishop must not think that he is under any obligation of following that advice, excepting only in those cases where it is especially and particularly provided." So too Benedict XIV., treating on this subject in his work *De Syn. Diœces.* (lib. xiii. cap. i. n. 6), tells us, "that although the Bishop may be bound to

\* Ne sede vacante; De his quæ fiunt a Prelatis sine consensu Episcopi; De his quæ fiunt a majore parte capituli; De Prebendis et dignitatibus,—under which titles canonical writers, who follow the order of the Decretals, generally treat of questions affecting chapters and their privileges.



ask the advice of the chapter, he lies under no obligation of acting up to it, *nisi in casibus a jure expressis*." Again, he warns us "not to consider this consulting with the chapter a merely useless injunction; for although the Bishop is not absolutely required to follow this advice, he may still be instructed by the arguments of his counsellors, and guarded against inconsiderate and hasty measures. On this account the Roman Pontiff is not wont to determine difficult matters without the advice of his cardinals, though he is aware that the exercise of his supreme power is in no way dependent upon their consent."

Thus according to modern canon law, in the ordinary concerns of the diocese the Bishop conducts his administration uncontrolled: he appoints priests to parishes, absolutely or according to the rules of the *concursum*, as the case may be; he holds ordinations or makes visitations at appointed times; in him resides the jurisdiction and authority to rule, and he confers upon confessors delegated power to act in the entire or in any part of his diocese; he can take cognisance of the misconduct of his clergy, and inflict punishment upon them by his ordinary power; or, when this is insufficient, he is commissioned to act in many cases as the delegate of the Holy See. But when affairs of greater moment are involved, the utility of a consultive body becomes manifest; the chapter is called in according to the provisions of the law, and their advice and opinion is taken. Thus, the members of the chapter have the right of appearing personally at the diocesan synod, and have a consultive voice in its proceedings; and when the prelates of different churches are assembled together in a provincial synod, the several chapters of those churches are there represented by their delegates, and take part in the consultations of the Bishops; but they are not allowed to give a decisive or deliberative vote upon the questions under discussion. Again, in countries where the *concursum* for parishes has been established, the examiner of the candidates must be appointed at the diocesan synod; and whenever a synod has not been held for a twelvemonth, and the examiners, either from death or other causes, have ceased to hold office, the Bishop can name other examiners out of synod, with the concurrence of the chapter.

We must not, however, look upon the newly-erected chapters simply as so many episcopal senates and councils, for we are further taught by canonical writers that the Bishop and his chapter are, in fact, the two great components of a church; both together they make up a see, and hence the dictum of canon law that "*sedes non moritur*," the see never dies; for

when the Bishop is taken away by death, or he himself resigns his charge, the see still lives and survives in the chapter. Hence upon the demise of the diocesan all his ordinary power and jurisdiction devolves upon the chapter, which, as Devoti remarks after Cardinal de Luca,\* receives this authority, not in force of any special privilege or delegation, but by a kind of natural and special right (*quodam nativo et proprio jure*). Formerly the members of the cathedral church seem to have exercised their power in common, appointing others to rule in their name, and recalling their commissions at will; but the Council of Trent, in order to obviate the inconveniences resulting from this system, ordained† “that within eight days after the death of the Bishop the chapter shall be absolutely bound either themselves to appoint an official or vicar, or else confirm the one who already fills that office.” The person thus elected is styled vicar capitular, and administers the diocese as the representative of the chapter: his appointment is irrevocable, and he remains in office until a new Bishop has been named by the Pope; and if the interregnum continue for any length of time, the vicar capitular may make a visitation of the diocese, or convoke a diocesan synod, whenever a twelvemonth has elapsed since the last synod or visitation was held. But if the chapter should neglect to name its vicar within the prescribed time, the appointment devolves on the metropolitan; and it is further ruled by the same council, that if the chapter of any suffragan church should allow its privilege of naming a vicar to lapse at the time when the archbishop is dead, and the affairs of the metropolitan church are administered by a vicar capitular, in that case the forfeited privilege of the suffragan church would be transferred, not to any of the nearest Bishops, but to the chapter of the metropolitan church.‡

If any one should think that the more modern legislation of the Church has curtailed too much the ancient privileges of chapters, he must at least confess that the Council of Trent has increased their dignity and pre-eminent position by ordaining§ that a canon penitentiary should be appointed in every cathedral where it can be conveniently done; and also by renewing more imperatively the decree of the Council of Lateran, which enacts the creation of a canon theologian. These two canonries belong more especially to cathedral chapters; whereas other secular collegiate churches have no penitentiary, and very few of them can erect a theological

\* Lib. i. tit. iii. sect. 8.

† Sess. 24, cap. xvi. de ref.

‡ Bened. XIV. de Synod. lib. ii. cap. 9, v. 2.

§ Sess. 24, cap. viii. de ref.



canonry. The penitentiary receives at his institution to his canonry jurisdiction to hear confessions in any part of the diocese; he requires no delegation of faculties from the Bishop or vicar-general; but in the act of his installation the law itself, in the name of the Church, confers faculties upon him *in perpetuum*; so that he need not renew them from time to time, but they remain with him to his death, unless he himself voluntarily resigns his office and its annexed rights. In countries where there are cases reserved to the Bishop, the penitentiary has generally more extensive powers of granting absolution from them than other confessors. In some dioceses it has been customary for the canon penitentiary to draw up the cases for the clerical conferences, as was the custom in the archdiocese of Bologna when Benedict XIV. was archbishop of that city; but very often this duty has been affixed to the theological prebend. The office of the canon theologian, as defined by the Council of Trent,\* especially consists in expounding holy Scripture to the clergy and people; or in those dioceses where the clerical students may stand in need of a theological professor, his scriptural expositions may be commuted into lectures of divinity; or, again, where the diocesan laws have annexed to his office the care of compiling the cases for the clerical conference, he may be required to propound moral or liturgical questions, and to be ready at the end of the conference to bring forward a formal solution of them. Such is the interpretation of this decree given many times by the Congregation of Cardinal Interpreters of the Council of Trent, and which has been adopted into the diocesan statutes of many churches abroad.

Before we conclude this brief outline, it may be well to mention that the canon law has not fixed any definite title (*e. g.* dean,) for the head of the chapters, and that custom in different countries has given a different name to the first dignitary of the cathedral. In Italy, we are told by Devoti, the most usual designation is that of archdeacon; in Spain and Portugal the principal canon is styled dean; and in Germany he is named *præpositus* or provost; or he might be called archpriest, after the fashion of many churches in the middle ages.

We have said nothing of the duty incumbent upon the members of cathedral chapters to chant the divine offices and assist the Bishop at all solemn functions and processions in the cathedral, not because we undervalue this portion of their office, but because it is both more commonly known, and also, with our present paucity of priests and absence of endowments,

\* SESS. 5, cap. i. de ref.

less capable of being revived. Benedict XIV., in his bull *Cum semper*, has declared that every day the divine office and the conventual Mass are to be offered up in general for all the benefactors of the chapter; and we would fain hope that the times may not be far distant when our canons may be summoned to discharge this same duty, and repay, by offering the holy sacrifice and by psalmody, the charity of many benefactors.

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## Reviews.

### TRANSLATIONS AND EDITORS.

*The Life of Henry VIII., and History of the Schism of England; translated from the French of M. Audin, by E. G. K. Browne.* Dolman, London.

M. AUDIN's merits as a biographer (if we ought not rather to say historian) have been so long acknowledged in his own country, and indeed in Europe generally, that it is needless for us to speak of them. Opinions will differ as to the merits of his *style*: we should ourselves, perhaps, be inclined to take objection to it as being too laboured, too dramatic, for the grave subjects with which his pen is engaged. His pages, too, are almost overloaded with facts; he has so intimate a knowledge of every detail of his subject, that he is tempted, every now and then, to become somewhat too discursive,—to step aside and give us an insight into the interior of some pretty little cottage or magnificent palace which he has occasion to pass, when he should rather be making progress along the main road on which he has undertaken to guide us. These faults, however, are faults on the right side; and all must agree that he deserves the very highest praise for his painstaking accuracy in the collection of materials, and for his dispassionate judgment upon the several events and individuals which are brought before him in the course of his narrative. On the whole, therefore, we know of no modern author to whom we should more confidently recommend the student who was in search of trustworthy information about the rise and progress of the Reformation than M. Audin. His lives of Luther, Calvin, Henry VIII., and Leo X., each in itself voluminous and valuable, go far, when taken together, towards forming a complete history of that event.



But in proportion to our appreciation of the works of this author as they stand in the original, is our regret and disappointment at the translation which is here presented to us of one of the most important of them,—of one which, to Englishmen at least, is *the* most important and interesting of them all. We have often had occasion to complain of the worthlessness of some of our Catholic translations; but the present specimen far exceeds any thing of the kind that we ever read or could have imagined. Some translations, though in the main correct, are spoiled through occasional carelessness and blunders; others again, without violating a single rule of grammar, are yet unreadable from their extremely un-English, un-idiomatic character. But Mr. Browne has contrived to unite in his translation both these, and almost every other conceivable fault. His translation is careless, clumsy, and incorrect. Whole paragraphs are occasionally omitted without rhyme or reason, unless it were that the translator saw a difficulty which he could not otherwise solve; portions of paragraphs are omitted still more frequently, probably in more than twenty different chapters. New ideas are introduced, or (much more commonly) the ideas of the original text are lost in almost every page. Then, as to the elegance of the translation—a quality which is sometimes purchased by other translators by those unwarrantable liberties which we have been reprehending—it is impossible to read ten consecutive pages without being most unpleasantly interrupted, if not actually puzzled, by the un-English idioms and forms of speech which are continually recurring. But above all, this translation is utterly incorrect. Verbs are mistaken for substantives; tenses, past, present, and future, are interchanged with the most supreme indifference as well to the drift of the history as to the actual text of the original; negatives are exchanged for affirmatives, and one word substituted for another of a totally different meaning, without the slightest compunction. Need we say that the result is disastrous in the extreme? Many sentences have no sense at all, and many more have a sense at variance with, if not diametrically opposed to, the sense of M. Audin's real words.

So severe a judgment requires, perhaps, that we should allege a few particulars for its justification; for our readers' sake, however, they shall be few. We pass by the more foreign expressions, such as, "changing her love *with* violent hatred," "confiding weighty functions *on* the sovereign," "too great a trial *on* his vanity," and a hundred others of the same kind; strange words likewise, such as "humanist," "attribution," "acephalous" (or, as the printer's devil has maliciously

put it, by way of still more hopelessly perplexing the unlearned reader, "acephlaous"), &c.; and confine ourselves to a few only of those passages which have either no sense at all, or not the sense of the corresponding passage in M. Audin's work. As a specimen of the former class, we will take the first that comes to hand; the following occurs in the account of Cardinal Wolsey, and is intended to express the extraordinary versatility of his talent.

"Not content with studying the great problems of psychology, he dipped into the physical world at his leisure; and after having examined the position assumed in the creation of *her* (whose?) purely spiritual acts, would vouchsafe to think of her material actions" (p. 65).

Of passages mistranslated, yet not making actual nonsense, we will give two or three examples, exhibiting M. Audin and his translator in parallel columns, in order that the reader may see, not only that they *are* mistranslated, but also *how* they came to be so, viz. through the translator's most imperfect knowledge of the French language.

"Le cardinal Pole prétend que Cranmer *ne devait pas tenir son sérieux*."

"Un théologien d'Oxford, Hubbardon, espèce d'*histrion*, qui, sans respect pour sa robe, s'amuse à débiter de grossières injures contre la royauté, et dans la chaire sainte danse et gambade en décrivant Anne Boleyn" (tom. ii. p. 158, ed. Tournai).

"Qu'on ne pense pas qu'Henri perdit patience; le crime luttait d'obstination avec la vertu. Au glorieux confesseur de la foi . . . il voulut offrir un spectacle capable de glacer d'effroi; une femme serait là qui, pendant la défaillance de la chair, surprendrait peut-être chez le patient une tentation toute matérielle, et comme une aspiration à la vie: le corps vaincu, l'âme céderait enfin" (p. 133).

"Cardinal Pole pretends that Cranmer *could not have been serious*" (p. 225).

"A theologian of Oxford, Hubbardon, a kind of *tutor*, gave utterance to gross insults against the king, in the pulpit, *in the hall-room, and in jesting*" (p. 264).

"It must not be imagined that Henry gave way to impatience; he struggled obstinately with More's virtue. He tried this glorious confessor of the faith . . . *in a way which would have made others shrink*; a woman would be there who *would perhaps be able to overcome the old man*: the body once vanquished, the soul would yield" (p. 253).

Was there ever a sentence more thoroughly emasculated by the process of translation than this? and yet we could find its parallel in too many chapters of the volume before us. We



will mention but one instance more, taken from the celebrated letter of Anne Boleyn to her tyrant-lord, after she had been thrown into prison, and was now awaiting her trial. In the course of this letter, the unhappy prisoner protests that no prince ever had a more devoted wife "than Anne Boleyn always was to you." Hereupon, after mentioning this name, Mr. Browne makes the lady continue thus: "I shall willingly confine myself to that name; I shall willingly, and without the slightest regret, retain my present position, unless God and your majesty decide otherwise." That she should have been willing to make a compromise with the king, and have readily consented to perpetual imprisonment rather than stand the chance of losing her head as the issue of a trial, was not to be wondered at perhaps; but we were certainly puzzled, in reading this passage, to know how she proposed to confine herself for the future to the use of her maiden-name. To help ourselves out of the difficulty, we had recourse to the original; and there we found that Mistress Anne Boleyn had never dreamed of surrendering herself so quietly as an inmate of the Tower for life, but had only declared that she *should have been* well content to retain her maiden-name and her original obscurity of station, had not God and his majesty—or rather, had not his majesty and somebody else—willed it otherwise. The translator had simply mistaken *serais* for *serai*. He then goes on thus: "I never so far forgot myself on the throne to which you raised me as to expect the disgrace from which I now suffer." The original says directly the reverse; she had always contemplated the possibility of such a reverse of fortune. Again, the translator continues: "I justify myself so far as to say, that my elevation being only founded on caprice, another object might easily seduce your imagination and your heart." What sort of a justification this was for a woman about to stand her trial as a faithless mistress or an adulterous wife, we were at a loss to conjecture. But Anne Boleyn never said that it *was* a justification; she had only said that even in the height of her prosperity she had been so far *just to herself* as always to remember that, as she owed her elevation to a caprice of affection, so she might at any time lose it again through the same cause.

After this example, it cannot be necessary that we should say another word upon the merits of this translation. There is another point, however, on which we are anxious to say a few words *à propos* to Mr. Browne's performance; and that is, the use and functions of an editor. We observed in a former number, that the aid of some thoroughly competent editor appeared to us to be an essential requisite for the success of Mr.

Dolman's promised Library; and the appearance of the present volume confirms us in that idea. Of course the editor and the translator may be, and in the present instance probably are, one and the same person; but this need not be. A bad translator may still be a competent editor of a translation, provided that he can be assured on other sufficient authority of the goodness of the translation which he edits; and on the other hand, the most eminent linguist may be but an indifferent hand at the work of editing.

An editor's duties concern the general "getting-up" of the volume. We do not of course mean the choice of type, paper, and the rest; these belong to the publisher. (And whilst on this subject, may we venture to express a hope that in the volumes of the forthcoming Library of Translations we shall not have printing in double columns? It has, we know, its commercial advantages; but these are dearly purchased, we think, at the cost of beauty and general readableness.) But an editor has to do with all the *literary* getting-up of the volume, the preface, notes, index, and the like, which, according to the manner in which they are executed, may be made to add or to detract most materially from the value of a work.

One of the least duties which devolves upon him (in case of any deficiency in this particular on the part of the translator) is to have an eye to the punctuation; a very trifling matter, but on which much of our comfort in reading certainly depends. It has fallen to our lot before now, in our editorial capacity, to have to decipher Mss. well worth deciphering—which is saying a good deal for some specimens of calligraphy (?)—but which have been rendered almost unintelligible by faulty punctuation. We have sometimes been tempted to suspect of a few of our kind contributors, that they must keep their commas, colons, and semicolons in a pepper-box, and give a good hearty shake, once for all, over each page as soon as it is written; or perhaps, as lazy boys sometimes manage the accentuation of their Greek exercises at school, they catch a daddy-longlegs, dip his feet in the ink, and let him crawl promiscuously over the paper. Anyhow, whatever the cause may be, the punctuation of Mss. is often most defective; and so is the punctuation of this volume of Mr. Browne's. Occasionally we have a sentence from fifteen to twenty lines in length, with half a dozen *whos* and *whiches* in the middle of it, with no stop bigger than a comma; whilst in other places we have such a bountiful supply of full-stops as to make an unnatural divorce between the nominative case and its verb, or even to give us whole sentences from which both of those necessary ingredients are altogether absent.



The next point to which an editor should direct his attention, and which requires a little more thought than mere punctuation, concerns the division of a work into chapters and paragraphs. The chapters, perhaps, may be safely left to the discretion of the original author; but not so the paragraphs, at least not in many translations. In some parts of the original of this work of M. Audin's, for instance, almost every sentence is printed as a separate and complete paragraph in itself. Had these multiplied divisions been retained in the translation, the result would have been most unpleasant; a nasty *jerky* style, by which the reader's mind would have been continually jolted up and down, with much the same prejudice to his equanimity as if his body were undergoing a similar process in a rough carriage upon a bad road; there is no repose, no certain breathing-time, no knowing where you may venture to make a momentary halt. In the translation, therefore, a number of these homœopathically-diminutive sentences have been wisely rolled together to form a single paragraph. But, unfortunately, this operation has not always been performed with that tact and delicacy which it requires. The operator on these occasions ought to be very careful in ascertaining that all the globules which he proposes to compress in this summary manner are really of a cognate nature; in other words, he ought so thoroughly to have mastered the sense of the whole and the connexion of the several parts, as to be able to re-arrange the divisions with precision and certainty. A paragraph, like a period, ought to contain within itself the conditions of its own limitation, if not obvious to all, yet at least easily distinguishable by the thoughtful and attentive critic. But the paragraphs of Mr. Browne's translation are for ever violating this fundamental law of composition, greatly to the reader's annoyance; as, for instance, in the last paragraph of page 225, both the paragraphs of page 265, and innumerable others.

We will not detain our readers by any notice of the preface and index, as part of the paraphernalia of a book belonging to the province of the editor, but come at once to what is the most important item of all,—the notes. Here there is obviously room for considerable difference between the original and a translation; and here, therefore, is especial opportunity for the display of skill and judgment on the part of a really competent editor. Some notes, almost indispensable in one language, would be simply ridiculous in another; points in English history, for example, or details of English manners, might require elucidation to a French reader, which are "familiar as household words" to an Englishman, &c. &c. M.

Audin's pages *abound* with notes ; sometimes in a sentence of scarcely more than five lines we are directed three or four times to look at the bottom of the page ; and wearisome as this process is, there is generally something to be found there worth looking for. Mr. Browne has retained the wearisome part of the business,—the perpetual interruption of our progress in the text by infinite references to foot-notes ; but in nine cases out of ten has contrived to render the references utterly useless. Thus, M. Audin, in his great anxiety to satisfy his readers as to the authenticity of every detail of his narrative, has taken the trouble of quoting the very language of his original authorities at some length in the notes. Mr. Browne has retained this peculiarity precisely where it is of no use to the English reader, namely, where the original authorities are our most common historians or any other writer in our own language ; but when the quotations are made from German, Latin, or other less common volumes, he has omitted them. Again, whenever M. Audin refers to an author, either ancient or modern, he is scrupulously exact in naming the volume, chapter, and page ; Mr. Browne gives us the bare name of the author, and nothing more. The consequences of these two careless variations from the original are often most ludicrous. Thus, in one place the translation gives us three separate references to the same author for the details of a single execution for high treason ; the references standing therefore simply thus, *Sanders, Ibid., Ibid.* ; whereas the original had given in all these cases the *ipsissima verba* of the author quoted. Now we do not say that it was necessary that all these quotations should have been inserted at length ; but certainly, if dispensed with, there was not the slightest advantage in retaining those empty memorials of them. In another place, the text tells us that “ Hall has left a detailed account ” of something, which is then immediately quoted with the usual inverted commas, &c. ; at the end of the quotation stands an asterisk, which asterisk is duly interpreted in the notes, “ Hall,” —neither more nor less than what we knew before. In fact, four-fifths of the notes as they appear in the translation are absolute trash, and would have been far better suppressed altogether ; indeed, by way of making them a positive source of perplexity, as well as wholly unintelligible to the English reader, M. Audin's list of the principal authorities whom he has quoted, together with their precise dates, titles of their works, and the like, is here entirely omitted. This is a fruitful source of difficulty and confusion to the unlearned reader ; thus, he finds himself referred some ten or twelve times to *MSS. Thompson*, and whilst his imagination is conjuring up



some dim vision of a mysterious owner of valuable manuscripts, there are no means placed within his reach whereby he may learn tidings of a certain Mrs. Thompson, who wrote a book on Henry VIII. some twenty years ago. *Schmidt*, again, is by no means an uncommon reference; but those who know only of the Canon Schmid, who writes children's tales, or of another, the author of a Concordance to the Greek Testament, are left to grope in the dark as to the secret link which could have brought either of these individuals into connexion with the life and times of Henry VIII.

Having said thus much on the subject of editing, we are anxious, before drawing this notice to a conclusion, to add a few words about the duties and difficulties of a translator. We have often had occasion to observe, that translation is by no means so easy a work as some persons seem to imagine. First and foremost, it requires, of course, a very thorough knowledge, not only of the language in which the original work is written, but also of our own, or whatever other language the original is to be translated into. And not only must the translator be in possession of this knowledge, he must also be very diligent in his use of it. Translation is not a work that can be taken up and put down again at little odds and ends of time, as a sort of by-play to fill up the intervals of more laborious occupation; it is itself laborious, often *very* laborious. It requires the most constant and unflagging attention to catch the exact sense of the original, and then an equally careful discrimination in the choice of English to do justice to it. The translator should aim at establishing a kind of sympathy between his own mind and the mind of the author on whom he is engaged; he ought to make the author, as it were, his dearest and most intimate friend for the time being, in order more thoroughly to imbibe his spirit, to enter fully into his meaning, and so to be able fairly to represent him to the public, into whose presence he is about to introduce him. Hence there is a natural propriety, which every one will recognise, in having an author and a translator of the same, or at least of kindred tastes, habits, and occupations. Mr. Dickens or Mr. Thackeray as a translator of Duns Scotus or St. Thomas Aquinas would be a self-evident absurdity; and in like manner, should it ever be imposed upon us, by the stern necessity of want, to earn our bread by translating M. Eugene Sue's novels, or treatises on logarithms and the differential calculus by some eminent French mathematician, we fear the result in both instances would be as unsatisfactory to the public as the task would be hateful to ourselves. There is not, of course, an absolute necessity for a real moral and religious sympathy

between the author and the translator, though even this too would be a great additional security for the value of the translation; but where there is a positive antipathy, as in the case of a Protestant translating the work of a Catholic theologian, or *vice versâ*, the translator need be very specially on his guard, or he will most undoubtedly fail to do justice to his author. In such a case he must endeavour to create an artificial sympathy for the time being; he must take great pains to put himself into the mind and mode of thought of the writer with whom he has to do, "handling his arguments, not as so many dead words, but as the words of a speaker in a particular state of mind, which must be experienced, or witnessed, or explored, if it is to be understood;" and if he does not take these pains, his translation will certainly be feeble, if not positively unjust. The following extract from Father Newman's well-known Lectures furnishes us with an example (though, it must be confessed, an extreme one) of what we mean. "Calvin," he says, "somewhere calls his own doctrine, that souls are lost without their own free-will by the necessity of divine predestination, horrible; at least, so he is said to do. . . . Now I conceive he never can really say this; I conceive he uses the Latin word in the sense of fearful or awful, and that to make him say 'horrible' is the mere unfairness of some Lutheran adversary, who will not enter into his meaning." In this instance Father Newman supposes there to have been conscious and deliberate unfairness, and probably there was; but translators, with the most honest and upright intentions, have not unfrequently been guilty of the very same injustice through sheer carelessness and want of the necessary thought and application thoroughly to master the "informing principle" of their author.

Translation then is, as we have said, a *laborious* task; it is also *difficult*. "It should be considered," wrote the same learned author ten or twelve years ago, in an advertisement prefixed to a work,\* containing probably as beautiful specimens of translation as any that are to be found in the English language,—"it should be considered that translation in itself is, after all, but a problem, how, two languages being given, the nearest approximation may be made in the second to the expression of ideas already conveyed through the medium of the first. The problem almost starts with the assumption that something must be sacrificed; and the chief question is, what is the sacrifice?" Now the settlement of this question obviously depends in great measure on the nature of the work to be translated and the particular object of the translator. It would be settled

\* *The Church of the Fathers* (Rivington).



very differently, for example, by the translator of Isocrates or Demosthenes and the translator of Livy, Tacitus, or Herodotus. What might be legitimately sacrificed in translating the works of a philosopher or an historian, it would be high treason rudely to meddle with, or even in the slightest degree to change, in the writings of a poet or an orator. As our object in these remarks, however, is practical, not critical, we abstain from following out this subject into all its details; we shall content ourselves with laying down the canon by which Father Newman proposed to guide himself in the work to which we have alluded, and with heartily recommending the adoption of the same canon to all who may be engaged in the Library of Translations, for whose success we are most solicitous. "It is, perhaps, fair to lay down," he says, "that, while every care must be taken against the introduction of new, or the omission of existing ideas in the original text, yet in a book intended for general reading, faithfulness may be considered simply to consist in expressing in English the *sense* of the original, the actual words of the latter being viewed mainly as *directions into* its meaning, and scholarship being necessary in order to gain the full insight which they afford; and next, that where something must be sacrificed, precision or intelligibility, it is better in a popular work to be understood by those who are not critics, than to be applauded by those who are."

This seems to us to be the plain common-sense recipe for making a good translation of such works as M. Audin's, for example, and any others of the same class which it is desirable to place within the reach of the English public. It is also the surest mode whereby we can secure that which is so essential to the success of a translation, its thoroughly English character. One who aims only at being critically correct is too apt to become "obscure, cumbrous, and foreign;" but he who observes the golden rule here laid down will produce a translation that shall *read like an original*. This is the great test of the merits of a translation, considered as a work intended for general use; and it is a test by which but few of our modern translations could afford to be tried.

We have criticised the merits, or demerits, of this book more closely than we should otherwise have done, in consequence of the announcement of a "Library of Translations" to be issued by the same publisher, and including amongst its volumes other works by the same writer; for we have heard fears expressed in more than one quarter lest the present publication should create a prejudice against that very spirited and useful undertaking; and we confess that we ourselves too participated largely in these fears, when first we saw the adver-

tisement of the Library: but since the publisher has made the very important addition to his scheme of a literary council, who will be responsible for the selection of books, and (if we understand it aright) for the faithfulness of the translations also, we are quite of another mind; and we hope that the public too will be of another mind, and will not allow themselves to be thus prejudiced. They may rest assured that the imperfections, or to speak more strictly, the utter failure of the present volume, will prove to be the most powerful stimulus that could have been devised to the translators and editors engaged in bringing out future volumes. The consciousness of starting at a disadvantage will put them all upon their mettle; and the members of the literary council presiding over the whole have their reputation sufficiently at stake in the matter to take care that so good a work shall not be spoiled, either through their own carelessness or through the carelessness of others. If the Catholic public will only do *their* part well, by supporting this undertaking as heartily as it deserves, we shall have taken a most important step in a most important business,—a business indeed which is daily growing more and more important, and to which we shall probably take an early opportunity of recurring, viz. the providing a more abundant supply, and of a better quality, of English Catholic literature.

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#### PROTESTANT CONTROVERSIALISTS.

*A Controversy on the Infallibility of the Church of Rome and the Doctrine of Article VI. of the Church of England, between the Right Rev. Bishop Brown and the Rev. Joseph Baylee, M.A., Principal of St. Aidan's College, Birkenhead.* Richardson and Son.

*The Truth about Rome. A Short Treatise on Supremacy.* London, Houlston and Stoneman.

*The Roman Question. A Refutation of a Treatise professing to be "the Truth about Rome."* By F. C. Husenbeth, D.D. Burns and Lambert.

*Nunneries. A Lecture delivered in the Assembly Rooms, Bath.* By the Rev. M. Hobart Seymour, M.A. Bath, Pocock; London, Seeleys.

IN reading the specimens of Protestant controversy whose titles we have placed at the head of this article, we have been involuntarily reminded almost at every page of two passages



in Father Newman's Birmingham Lectures: one in his opening lecture, where he speaks of "Protestant facts being commonly fictions, and Protestant arguments always fallacies;" the other in the very last lecture of all, where, addressing his brothers of the Oratory, he tells them, with a severity of tone that is by no means common with him, that "their opponents are too often emphatically *not gentlemen*." We know nothing of the controversialists whose productions lie before us, excepting what may be gathered from their own publications: whatever we feel bound to say about them, therefore, in the present article, must be understood as spoken solely of their public and literary character, not at all of their private and personal qualities. Mr. Baylee and Mr. Hobart Seymour may, for aught we know, be most unexceptionable men in the discharge of all the duties which attach to their social and domestic relations; they may be fond husbands and affectionate parents, just landlords and hospitable neighbours; they may pay their rates and taxes, their rent, and their butchers' and bakers' bills with exemplary punctuality; and if they had confined themselves to these harmless, or even commendable occupations, they might have passed out of this world without suffering any molestation from Catholic orators and Catholic reviewers. Unfortunately, however, they have rushed into print; and the printer's devil has taken possession of them in the most obnoxious form under which that evil genius is wont to harass the children of men,—the form of polemics; ay, and religious polemics too, which are the worst of all. Henceforward we fear that their names will obtain a most unenviable notoriety amongst a very large class of her Majesty's subjects; their amiable qualities, if they have them, will be overlooked, and they will be known only as most conspicuous specimens of reckless and dishonest controversialists. This is a grave charge, and we must proceed to justify it.

To begin, then, with Mr. Baylee. It is not necessary that we should inflict upon our readers a tedious examination of his rambling and illogical letters; we need only select two or three of the most striking instances of the faults of which we complain that admit of being fairly represented in a small compass. Our first example shall be taken from his account of that session of the Council of Trent in which the question of the canon of Scripture was finally determined; and we shall best answer our purpose by leaving the Protestant professor and the Catholic Bishop each to tell his own tale. The Protestant professor begins thus:

"After 1500 years of exclusion from the Christian canon, who were the men that declared the apocryphal books to be inspired?"

FORTY-THREE INDIVIDUALS CALLING THEMSELVES A GENERAL COUNCIL [the capital letters are his own], namely the Pope's legates, the Bishop of Trent, two archbishops, two titular archbishops, twenty-eight bishops, three abbots, and four generals. These, sir, were the forty-three men who, on the 8th day of April, 1546, departed from the Catholic canon of Scripture, pronounced books to be inspired which were rejected by our blessed Saviour and by the Christian Church in all preceding ages, and pronounced a fearful curse on any one who would not follow the decision of those forty-three men."

To this Dr. Brown's reply was as follows:

"You write, as if your word were truth, that at the session of the Council of Trent, wherein the canon of Scripture was defined, there were present only forty-three individuals, 'namely, the Pope's legates, two archbishops, two titular archbishops, twenty-eight bishops, three abbots, and four generals of orders.' Whereupon you cannot contain your disgust, that such a handful of men should presume to make so important a definition. Really, sir, I am growing weary of controversy with so reckless an antagonist, to whom truth appears no dearer than is the courtesy incumbent on a minister of religion claiming to be a *scholar and a gentleman*, whilst affectation of religious sentiments superabounds. But even your own Paolo Sarpi convicts you of misstatement the most gross. He puts down the numbers as five cardinals and forty-eight bishops, in all fifty-three.\* The facts are, that there were present forty bishops, selected and deputed to represent the Churches of Italy, Sicily, Sardinia, France, and Spain, with others from Dalmatia, Greece, Switzerland, and Scotland, also three cardinal legates, two other cardinals, *eight archbishops*, three abbots, five generals of orders; all men of distinguished learning and abilities, as appears even from the narration of that unfaithful historian, Paolo Sarpi. There assisted also forty of the most eminent theologians that the Catholic world could select, skilled in scriptural learning, as the works of many of them prove, and distinguished by their virtue. In all these were present not forty-three, but *one hundred and one*!† From Germany bishops could not then be present, on account of engagements at the conference of Ratisbon and the Diet; but they corresponded with the actual members at that session, received their decrees with acclamation at the council's close, and so did all the Churches of the Catholic world."

How, then, did Mr. Baylee meet these assertions of the Bishop? did he shew that they were false, and his own original assertion true? or did he acknowledge his error, and promise to study history more accurately before he ventured on any historical statements again? The reader shall judge for himself.

" 'I stated,' he says, 'that at the Council of Trent, forty-three

\* L. ii. n. 57.

† Pallavicini, l. vi. c. 17.



men set themselves against the Church's canon of Scripture, and even against the authority of our Lord himself.' . . . You say, 'it was not forty-three, but fifty-three men who composed the Council of Trent, assisted by forty theologians. Mr. Baylee is therefore neither a scholar nor a gentleman for objecting to that council.' . . . To this I answer, 'that neither forty-three nor fifty-three men could constitute a general council. The forty-three or fifty-three (or even one hundred men, as you allege) at the Council of Trent, could not raise it to the rank of a general council. They were indeed daringly presumptuous to oppose the authority of *forty-three* men to that of the universal Church of Christ.' "

Observe, Mr. Baylee represents the case as though it were a simple question of *assertion* between himself and the Bishop, resting upon their own respective credibilities, and incapable of being tested by any historical documents; moreover, in his final statement of the case, he actually has the effrontery to repeat his own original number of forty-three, as though it were certainly correct. We are not surprised, therefore, at the Bishop's indignant reply:

"I allowed you to reply to my last letter, in order to afford you the satisfaction derived by every ingenuous mind from an apology for error. You had endeavoured to make a strong case against the Catholic canon, that it had been passed at the Council of Trent, by a handful of theologians, *in all only forty-three* INDIVIDUALS, on whose qualifications you commented sarcastically. In reply, I proved that you had erred most grievously as to number and qualifications; in a word, that your blunders, if such merely, were of the very grossest into which a man can fall, having the slightest pretension to learning and truth. There was no escape by the privilege of private judgment. I feel convinced that if any one, not totally hardened against shame and conscience, were convicted of such gross falsification of facts, directed, too, against the religious belief of any denomination of Christians, he would be overwhelmed with confusion; that his only relief would be found in the earliest and fullest acknowledgment of error, with an offer of any reparation in his power. Now, sir, let our readers judge with what an unscrupulous adversary I have to contend. Do you make an avowal of error? Do you offer any expression of regret? Do you do any thing of that which, I say not a meek and sincere minister of religion, earnest in his frequent and warm appeals to God, to conscience, and to charity, but what any man retaining a spark of honour would adopt? No, sir! But, with as much effrontery as though a mere unimportant inaccuracy had been slipped into, you write: 'It was not forty-three, but fifty-three men who composed the Council of Trent, assisted by forty theologians. Mr. Baylee is, therefore, neither a scholar nor a gentleman' [mark what follows—the artful but truthless evasion] '*for objecting to that council.*' . . . Methinks I should henceforth be held, even by your

very friends and admirers, justified in declining further discussion with such an unscrupulous and dishonest opponent ; but I am engaged by far higher interests than those of mere human feeling, by His honour, who sometimes visits with infatuation those whom it is His design to confound."

We quite agree with the Bishop in thinking that he would have been abundantly justified in declining all further correspondence with such an opponent as Mr. Baylee had now proved himself to be. We rejoice, however, for the sake of truth, that the higher motives to which he alludes induced him to fulfil his original agreement, and having ended his defence of an article of the faith against Mr. B.'s attacks, to commence in his turn an attack against, we cannot say the *faith*, but one of the professed opinions of the Anglican establishment. His lordship's subject was well chosen and ably handled ; and, indeed, it would require a far keener wit and higher powers of argumentation than the principal of St. Aidan's has been blessed with, successfully to defend the sixth of those articles to which Anglican ministers are bound to subscribe. What was wanting in learning and ability, however, the Protestant professor abundantly supplied by recklessness of assertion, glaringly false quotations, and dishonest subterfuges.

As a specimen of the former, we may mention Mr. B.'s assertion that the Church of England does not allow her members the use of strangled meats and of blood. "I believe," he says, "the prohibition in Acts xv. 28, 29, to be still binding ; and were it true that the Church attempted to relax that divine command, I should raise my voice against so daring an attempt." We must acknowledge that we have lived for many years in habits of social intercourse with various members of the Church of England, both clergy and laity, yet never before suspected them of this heroic exercise of self-denial ; we were not aware, we say, that the practice of our Anglican neighbours differed in this particular from those of the Catholic Church or of other Protestant communions, and that the great majority of Englishmen held themselves bound by this apostolic precept because having once been distinctly enunciated in holy Scripture, in the name and by the authority of the Holy Ghost, it had nowhere in the same volume been repealed. We should even have said that we had seen many a zealous member of the establishment partaking of "black puddings, or hunted hare, or a brace of woodcocks sent by a neighbouring squire," without any apparent misgivings, or even with undisguised satisfaction ; but doubtless our memory plays us false, or perhaps the individuals in question had obtained a dispen-



sation, or perhaps they were doing violence in order not to be an occasion of scandal to ourselves and others, their self-indulgent neighbours. But a truce to jesting; we ask in all sober seriousness, and in the name of common sense, what *does* Mr. Baylee mean by denying that the Church of England permits the use of strangled meats and of blood? Had he any meaning at all? or did he make this assertion only because he saw no other way of getting out of a difficulty?

Still more discreditable are his misquotations, and his pertinacious refusal to withdraw them and to acknowledge their falsity, even under the most desperate circumstances. A single example must suffice. In p. 317 we find the following passage:

“Of the Jewish canon, St. Augustine says, in his great work on the City of God, ‘This reckoning is not found in the holy Scriptures that are called canonical, but in certain *other books, amongst which are the Books of the Maccabees.*’”\*

And presently afterwards,

“St. Augustine rejected an argument in favour of suicide drawn from the case of Ragias, in the book of Maccabees, alleging that that book had no divine authority, not being in the Jewish canon.”

Upon these quotations the bishop observes:

“Let the reader judge between your corrupt version and the true reading . . . . St. Augustine writes thus, ‘This reckoning is not found in the holy Scriptures that are called canonical, but in certain other books, amongst which are the Books of the Maccabees, *which the Jews do not consider canonical, but the Church does* (quos non Judæi sed Ecclesia pro canonicis habet).’ I insist, sir, upon your not overlooking in your reply this charge of grossly garbled quotation. After you shall have satisfied thereon yourself and every reader, who must feel indignant at such a manifest attempt to mislead him by falsehood, I beg to submit to your sense of honour another similar offence, recurring after four short paragraphs. St. Augustine writes thus: ‘This book of Scripture which is called Maccabees the Jews do not hold, as they do the law, the prophets, and the psalms, &c., *but it is received by the Church, &c.*’ Now, sir, do not forget to point out where you found St. Augustine alleging that the book had not divine authority.”

And what is Mr. Baylee’s answer to this charge of gross dishonesty? We could scarcely believe our eyes when we found that it stood simply thus:

“You charge me with a garbled quotation from St. Augustine. I have no hesitation in asserting that the two additions which you quote as the words of St. Augustine are simple forgeries. I am

\* Lib. xviii. c. 36.

now writing at a distance from my library, and so have not the means of examining your quotations from St. Augustine and St. Hilary." [Another misquotation of Mr. B.'s, by the by, scarcely less gross than those we have transcribed from St. Augustine.] "I shall not fail to do so, however, and I have no doubt of the issue of my examination . . . I shall send to the printer the result of my inquiries on my return."

Upon this the Bishop exclaims with most just indignation,

"Shameless effrontery! When accused of misquotation, Mr. B. dares to assert the charge a falsehood, rather than shew the humility and love of truth to retract it. Three months have passed, and he has not recalled or explained, but maintains against his opponent what he trusted would be an enduring, because unexposed untruth. Reader, I tested the quotations by the originals, and found them garbled. I stake my reputation upon their being so. Say, now, what reliance is due to Mr. B.'s sincerity, with all his appeals to the eye of an all-seeing Judge?"

Such is Mr. Baylee's mode of controversy, and a more discreditable one we never came across. He begins by making, or (which we would fain hope more probable) by copying, a most grossly garbled quotation from St. Augustine, whereby that holy doctor is represented as saying the very contrary of what he really does say. His opponent, being better read in the Fathers, detects the falsehood and exposes it by quoting the *ipsissima verba* of the passage in dispute; whereupon Mr. Baylee coolly replies that he has no doubt the words quoted by Dr. Brown as St. Augustine's are simple forgeries; that he hasn't his books at hand to give him the means of verifying this assertion, but he is so confident about its truth that he does not think it at all necessary to wait for this useless ceremony; however, on his return home, he will just look into the book, and send the printer the result of his investigation. Three months pass away, and not one word is communicated to the printer on the subject, or at least none is allowed to transpire to the public. Now what are we to think of this silence? Most undoubtedly this is a matter in which, as far as Mr. Baylee is concerned, the old proverb holds good, "the least said is soonest mended;" did he speak at all, he would have to acknowledge that there the words stand in every copy of St. Augustine's works, precisely as Dr. Brown had quoted them; he would have to retract therefore his calumnious charge of forgery, and to apologise for his own original misquotation in the best way he could. Doubtless all this would be a very humiliating process; at the same time it is one which the circumstances of the case imperatively



demand from every upright and conscientious disputant. Mr. Baylee has chosen to place himself without the pale of this class, and we must be content to leave him there. We entertain the most lively hopes, however, that this specimen of Protestant controversy will not be without the happiest results upon the minds of some of the lookers on; for these, after all, are the only persons to whom controversy is ordinarily of any use. No one expects when a Catholic and a Protestant undertake to carry on a public discussion on some important theological question, that either the one or the other will be convinced by his adversary and acknowledge himself to have the worst of the argument; such discussions are carried on solely for the benefit of others, deeply interested perhaps, but not themselves personally engaged in them. And amongst this number we cannot but hope that the eyes of not a few may be opened by the discovery of such unworthy artifices as those which it has been our painful duty to expose in the letters of Mr. Baylee.

We believe that many and many a zealous Protestant has owed his first suspicions as to the truth of his creed to the dishonesty and falsehood, or to the manifest weakness and inconsistency, of some Protestant controversialist. The passages from the early Fathers of the Church, which the course of the argument has obtruded upon his notice, have startled him and stuck by him, while the strained and unnatural interpretations by which the Cumming, or the Stowell, or the Baylee of the day, has attempted to evade them, have first dissatisfied and then disgusted him. Then he has turned perhaps to some Catholic work, and there he has met with the very same passages, and many more, each fitting into its proper place, without any preliminary process of hewing or hacking to bring it into shape, each telling its own story and all agreeing in one. If the inquirer be something of a student, having some acquaintance with the records of primitive antiquity, however partial, this impression will sink still more deeply into his mind; the whole tide of his previous reading will seem suddenly to *set in* in one unexpected direction; he will see how the acceptance of the Roman system would give a meaning and a consistency to what before were floating incoherencies or even positive perplexities in his creed; and by the grace of God he becomes a Catholic. We are convinced that this is no imaginary process, not even a rare one, whereby men are brought into the true fold; and even the works of Barrow, and Leslie, and Laud, and other such *invincible* champions of Protestantism, have in this way done much good service to the cause of truth.

Our space will not allow us to enter into details on this point, or it would be an easy task to select examples from these writers, scarcely less sophistical and calculated to excite suspicion in all thoughtful minds than those we have already given from the pages of Mr. Baylee.

We must pass on, however, to the next work which appears on our list, and which being the production of some anonymous female scribbler, we should not have noticed at all but for the sake of the answer which it has called forth from the pen of the Very Rev. Dr. Husenbeth. Even as it is, we cannot afford to make more than a very brief allusion to it. We do not remember ever to have seen a specimen of theological controversy more presumptuously self-sufficient, and at the same time more ludicrously inane, than this short *Treatise on Supremacy*. The authoress is one of those silly individuals who does not hesitate to deal in prophecies about the downfall of the Pope, and is rash enough to fix the precise year and day for this long-looked-for event even in the very times in which we live. At first she declared that it would "positively come off" on the eighth of February 1850; then she quietly slipped into the Errata, that for 1850 we were to read 1851; and in the work before us, for 1851 we are requested to read 1866. Talk of the blindfold submission of intellect on the part of the Catholic laity towards their priests, the credulity which Protestant prophets seem able to reckon upon with certainty on the part of their unfortunate dupes, surpasses all belief. This lady, not a whit abashed at her failure as a seer, now steps boldly into the chair of dogmatic theology; or rather she embraces at once the whole field of theological science, and discourses with fluency through ninety or a hundred pages, first, as an interpreter of holy Scripture, then as a professor of ecclesiastical history, and finally as a moral theologian, an experienced casuist, and a director of consciences. The enormities which she has perpetrated, and the ignorance which she has betrayed, in the exercise of her functions in all these various capacities, need not be inflicted on our readers. They are really too extravagant to deserve serious refutation; or where refutation is necessary, Dr. Husenbeth has abundantly supplied it. She confounds St. Augustine of Hippo with St. Augustine of Canterbury, yet undertakes to unfold the true sense of passages of Scripture "of which the early Fathers do not seem to have seen clearly the meaning;" says that the Septuagint translation alone is the version of the Bible which we Catholics use, yet undertakes to tell us the exact truth about events which happened 1800 years ago, and which have been strangely misrepresented ever since, &c. &c.; in a



word, her displays of ignorance and of assurance are commensurate, both being in fact infinite.

We come now to the last Protestant controversialist upon our list, Mr. Hobart Seymour, a man who, as far as our experience reaches, has never yet come before the public either as a speaker or as a writer without being convicted in the most summary manner, often even by his own brother clergy, of having given utterance to the grossest misrepresentations and falsehoods, yet who still seems to reign supreme among a certain class, proverbially numerous in one of our provincial towns, and, as Mr. S. himself tells us, one of "the most useful and the most ornamental that charm society there," the class of unmarried ladies. Mr. Hobart Seymour needs no introduction to our readers; they are already familiar with him as a false accuser of his brethren at some meeting of the Protestant Association in the year 1846; as the author of divers fables strung together in a *Wedding Pilgrimage to Rome*, published in 1848; and lastly, as the inventor of sundry disputations with the Jesuits which had never taken place, as the falsifier of other disputations which *had* taken place, as the multiplier of one Jesuit into five after the manner of Falstaff's men in buckram, and altogether as a literary impostor, in his *Mornings among the Jesuits*, published in 1849.\* He now comes forward again, and precisely in the same character. He delivered a lecture in Bath on nuns and nunneries, which was afterwards published, and which proves, like all his other publications, to be full of lies, "gross as a mountain, open, palpable." The digestive powers of his audience, however, were decidedly above par, and we have no doubt that the whole lecture was devoutly believed by the majority of those who heard it, just as they would have believed a sermon from the same reverend lecturer; that is, believing every word of it to be as unquestionably true as the text on which it was spoken. It happened, however, most unfortunately for Mr. Seymour's character, that no less an individual than the Cardinal Archbishop of Westminster chanced to be paying a visit to the same city within a very few weeks afterwards; and his Eminence took the opportunity of delivering a lecture on the very same subject. In the course of this lecture he handled some of Mr. S.'s choice stories with the severity which they deserved; and as we listened to the masterly exposure of their utter worthlessness and falsity, with the consciousness too that the individual who had coined them, or at least who had attempted to give them currency, was listening to it also, we marvelled with Prince Henry in the play, "What trick, what device,

\* See *Rambler*, vol. iv. p. 144; vol. v. p. 142, &c.



what starting-hole, canst thou now find out to hide thee from this open and apparent shame?" In a few days a *Reply* was advertised, in the shape of a lecture to which *none but men would be admitted*. The trick was palpable; it was not intended really to *reply* to the Cardinal, because this was felt to be impossible; but only to talk a little about what the Cardinal had said just sufficiently to throw dust into people's eyes, and then to go on to the introduction of new matter, which should draw them off from the real questions at issue. We say this trick was palpable, because the Cardinal's accusations of falsehood and misrepresentation were as precise as the counts of an indictment in a court of law, and did not require for their refutation, if refutation were possible, the introduction of a single topic which called for the exclusion of ladies. And accordingly the trick was played; with what success, it matters not to inquire. To some of the Cardinal's charges not even the semblance of an answer was so much as attempted; the others were talked about, misquoted, set in altogether a false light, and then evaded.

We are sorry that there has been some delay in the publication of the Cardinal's lecture, so that we are not able to lay before our readers specimens of its contents; and we are unwilling to quote any of Mr. Seymour's falsehoods without setting side by side with them their unqualified denial and refutation, as expressed in his Eminence's peculiarly clear and forcible language. We beg, however, to call their attention to it by anticipation, as furnishing a most characteristic specimen of Protestant controversy,—a specimen in every way worthy of its author, and deserving a place in the page of history by the side of the veritable narratives of Maria Monk, Jeffreys, Theodore, and the rest.

These specimens of Protestant controversy have been brought together in our pages by mere chance as it were; they have no connexion with one another beyond the accidental connexion occasioned by their contemporaneous publication; but they tell a tale of bigotry, of ignorance, of blind prejudice, of fanatical hatred of Catholicism, and of a reckless resolve to withstand its progress by *every* weapon, whether of truth or falsehood, of reasoning or of calumny, such as, we fear, is but too widely spread throughout the country, and such as is truly piteous to think upon. As long as the developments of this spirit of evil are confined to such manifestations as are furnished by Mr. Baylee, or any other merely theological disputant, there is nothing to fear from it, but rather every thing to hope. It excites doubts, encourages inquiry, and often leads to enlightenment and complete con-

viction. But when it assumes the more concrete and practical form of employing itself in the malicious invention of lying narratives, and sending them forth to the world under the shadow of names, if not respectable in themselves, yet at least in some degree respectable by reason of the class of society to which they belong, the case is widely different; and there is no limit to the mischief which they are not capable of producing, unless they be met at once by some prompt and vigorous denial such as they have received in the instance now before us. We cannot too earnestly impress upon our readers—and the approaching elections are sure, we fear, to furnish only too frequent an occasion for remembering our advice—the imperative duty, as it appears to us, of not allowing such narratives as those we have been alluding to—of Mr. Seymour's, for instance—to be publicly uttered or circulated in their respective neighbourhoods without instantly denying their truth, and calling upon their authors either to establish or to withdraw them. It is more than probable that, like Mr. Hobart Seymour, they will do neither one nor the other; but the fact that they are indignantly denied on the one hand, and are not proved on the other, will serve at least to open the eyes of all those who are not hopelessly and wilfully blinded by the most inveterate prejudice.

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#### GUTZLAFF'S LIFE OF THE LATE EMPEROR OF CHINA.

*The Life of Taou-kwang, late Emperor of China; with Memoirs of the Court of Peking, including a sketch of the principal events in the History of the Chinese Empire during the last fifty years.* By the late Rev. Charles Gutzlaff, author of the "History of China," "China opened," &c. Smith, Elder, and Co.

DR. GUTZLAFF is a writer of a species which has long been growing more and more scarce in this country. Of the lively, flashy, story-telling, anecdote-making, and viewy style, which almost every traveller and so-called historian now delights in, he knows nothing. His object is to tell what he knows, rather than to compound a book. A foreigner by birth, and long resident in a land where circulating libraries and reading societies have not yet penetrated, he lived and died in happy ignorance of the mode in vogue among fashionable authors and dashing tourists. By profession a "missionary" of the



Protestant persuasion, his tastes and habits were literary rather than theological; and he contrived to establish himself in peace in a country where Protestantism has ordinarily met with little sufferance, and to conciliate the respect of a large number both of his co-religionists and others. With the Catholicism which he occasionally encountered during his long stay in the Celestial Empire, he had not the slightest sympathy; but the tone of his mind indisposed him to any extraordinary outbursts of bitterness; and he contrives to mention the Catholic priesthood and their proceedings with a very tolerable degree of equanimity. He died in the month of August last, aged forty-eight, while the present work was passing through the press, leaving behind him a high character for integrity and for learning in all that relates to China and its history.

The volume before us has been revised by the author's friend, Sir George Staunton. It is a straightforward, unpretending narrative, giving a clear picture of the character and feebleness of the Chinese government, and shewing (unless Dr. Gutzlaff strangely errs) that in the end that most extraordinary of empires must fall to pieces like a cracked vessel of earthenware. How it stands at all, is, to the European eye, a matter of marvel. Its existence demonstrates the wonderful power of traditionary ideas, even of the most artificial kind, when they have once thoroughly got hold of a people. To tradition emperor and people alike bow down; and it is tradition which binds into one enduring body a mighty multitude of different races, and prevents that singular union of autocratic power and democratic license which prevails in China from ever coming into really mortal conflict. In a brief introduction Dr. Gutzlaff thus sketches the true position and power of the despotic sovereign:

“To be an Emperor of China is perhaps the highest dignity to which a mortal can aspire. Leaving out all that superstition has added to the exalted rank the monarch holds, there remains still very much which would fill minds like those of Alexander and Napoleon, even at the acmé of their glory, with envy. It is not necessary to talk about the great emperor as the prince of princes, the vicegerent of Heaven on earth, the very representative of all living beings, to give a sublime idea of his position; the simple fact of being sovereign ruler over three hundred and sixty-five millions of human beings, is enough to raise the autocrat in worldly estimation.

“When one adds to this, that the descendant of a mere chief of hunters sways the above myriads according to his will, keeps the unruly Mongols in utter subjection, maintains his supremacy over Tibet, is liege lord of the Eluths, and administers his government over the wild inhabitants of Kokonor, and the no less brave inhabitants of

Turkistan, one cannot refuse a tribute of homage to such a mighty potentate.

“To the unregenerate heart of man there is something inexpressibly charming in the contemplation of unbounded rule, of which the Chinese emperor furnishes the beau-ideal. His word is law; his very actions, how trivial soever, the pattern of conduct; he can slay and respite at pleasure; the lives and whole property of all his subjects being at his disposal, he is under no responsibility to a watchful parliament or a powerful nobility. Sole master and lord, under the endearing title of a father, he does what seemeth good to him. Were there ever sovereign power entrusted to man, it is the Emperor of China who wields the same. To judge of him, we must always view the man in this light; for though he may theoretically pretend to be amenable to Heaven and his ancestors, yet these are mere emblems of powers that exercise no influence, except occasionally a moral one, upon his mind.

“In viewing the monarch of China in this light, we must not forget the other side of the question. He who has none to command him, must be himself a slave to custom; he who is a legislator through life, has to attend to the most trivial demands of etiquette. Innumerable forms render the Emperor of China an automaton. He may break through them, despise them as they really deserve; but he will not hold long his high rank, nor yet attempt this with impunity. He may be a tyrant, and spread desolation through the court and over the whole land; but let him be attentive to the sacrifices of his ancestors, regularly hold the plough in spring, go to the temples in rotation, appear in times of national calamity as a penitent in sackcloth, impute to himself all the guilt of the nation, and he will be considered an excellent emperor. On the other hand, let him neglect the behests of the board of rites, withdraw from the frequent audiences that are regularly given, dress or deport himself differently from what is prescribed by immemorial usage, and a hundred voices will exclaim against the unworthy ruler, and with censure upon censure will denounce him.

“A Chinese emperor can make his mere will the rule of a nation; but he must, at least ostensibly, now and then pay deference to the better judgment of his statesmen. The nation at large is nothing in itself; yet the man without an equal must make himself popular by listening to the wishes of his subjects. Every one ought to have access to his ear; the poorest widow be allowed to speak to him through the court of appeal. In recent years, we may say it has become fashionable at court to talk about the wishes of the people; to speak of them as the first to be attended to, as the guide and loadstone in all measures. Though a great many of these phrases are mere verbiage used on proper occasions, still the principles thus expressed have found many admirers throughout the whole land.

“From one part of China to the other, demagogical ideas are current, aiming at the curtailing of provincial as well as supreme



authority. The Emperor has to contend with these, and to accommodate himself in such a manner as to reconcile the purest despotism with a popular democracy. The Chinese monarch must be the father of the great Black-haired race ; always tender, kind, and thoroughly Chinese in all institutions and sentiments. He has to shew himself the worthy chief of his Manchoos, who look up to him as such, and expect much from his bounty. Amongst the Mongols, he must appear as a great Chan ; whose riches in cattle, whose influence, whose pervading power in the steppes, must awe down all antagonism. To the Tibetans and the numerous nomades, he has to shew himself as a great devotee, who looks upon the Dalai Lama as Heaven's incarnation, and feeds all the Lamas who come near him, from motives of extreme piety.

“The enormous responsibility thus devolving on the shoulders of the Chinese monarch does not exempt him from paying due regard to these nationalities ; and a deviation on either side might often have dangerous consequences. The administration of so great an empire requires the aid of many distinguished men ; and it would be impossible that some should not become the guides of the monarch, though they call him their master, and reign in his name. However enlightened the ‘sons of Heaven’ may wish to appear before the world, the thralldom in which superstition holds them is nevertheless very strong ; and an astrological board—miscalled astronomical—regulates all their important movements.”

Of Taou-kwang himself, Dr. Gutzlaff draws a not very inviting picture. With certain merits, on the whole his avarice and feebleness of character turned him into a weak despot, perhaps one of the most unfortunate of sovereigns to whose sway a people can be doomed, especially when—as was not the case with Taou-kwang—personal cruelty is superadded to his other unamiable qualities. Still, many a civilised autocrat has been a worse ruler than he.

The most amusing parts of Dr. Gutzlaff's narrative are its less historical portions. Such is his account of the emperor's choice of his future burying-place :

“Peculiar stress is laid by the Chinese upon the exact spot of their burial ; and to make a proper choice of the same, no labour is spared, no expense grudged. There are professors of the art—which has received the name of Fung-Shwey, or wind and water—whose sole business it is to find out the propitious piece of ground desired. But months often elapse before even such a diligent individual can come to results satisfactory to himself and his employers ; and the greatest eulogy to be bestowed upon him is, that he has worn out a pair of hob-nailed shoes in the search. Much investigation must take place before an Emperor can erect a mausoleum for himself, which is generally done during his lifetime ; the coffin is also prepared, while he is still hale and strong, to receive his last remains.

"To be very certain in this particular, Taou-kwang sent his minister, and a celebrated doctor of this wonderful science, to make the needful search. They did not betray their trust; but, after long and anxious investigation, the identical spot where the tomb ought to be erected was finally discovered, and the work begun in good earnest. This, however, only prepared the downfall of the minister; for water collected in the hole that had been dug, and the ground proved to be entirely unfit for a burial-place. The unfortunate statesman was consequently doomed by the exasperated monarch to exile, on the borders of the Amour, near Siberia, there to spend the few remaining days of his life amidst snow and ice. The grave of the Emperor's departed mother was, however, chosen with greater care; the diggers first making a hole, and waiting for a long time to see whether any water would collect. Similar precautions were also taken when subsequently selecting a spot for the grave of his wife.

"There was still a very pious act to be performed by the dutiful Emperor,—his pilgrimage to the tombs of his ancestors; a duty which devolves upon every Chinese monarch. The consultations upon this subject had been manifold; there being always a lurking dread, that during his absence some bold usurper might seize upon the government. The emperor, therefore, proceeds thither at the head of an army. The astronomical, or rather astrological board, must first calculate the propitious month, day, hour, and even minute, when the stars will benignantly shine upon the great emperor; and when this is ascertained beyond all doubt, the cavalcade proceeds: the temporary administration of government meanwhile having been entrusted to the most excellent personages who can be depended upon.

"There were no less than two thousand camels in the train; the princes of the blood, several beauties of the harem, and the favourite ministers, all joined the procession. The road leads through very uncultivated spots, and is often impassable; so that even an emperor cannot travel without being subject to great fatigues. Preparations of every description had been made beforehand; sheds and wooden houses were erected where no villages are to be found; still Taou-kwang, with his whole court, had often to encamp under tents.

"Along the whole journey the people crowded in thousands to see their monarch. In Peking such liberties are severely punished, and the streets through which the imperial cavalcade wends its way are empty and silent as death; none dare look up to the great emperor, unless specially allowed by his rank to behold the dragon-face. In the country, however, the same formality could not be observed; and some Chinese even went so far as to present petitions; but Taou-kwang could not brook such liberties, and had recourse to punishments to deter others from approaching his person.

"After many days he arrived in Moukden; an insignificant place, which owes its celebrity to the first establishment of Manchoo power, and is therefore considered as a sacred spot. It has all the tribunals



and institutions of Peking in miniature; the most celebrated establishment, however, is that of the ancestral tombs. These are kept in good repair, well guarded, and have always a considerable garrison, to keep watch that the abode of the imperial manes be not desecrated.

"Taou-kwang during this time shewed himself quite the family man: they were his dear countrymen amongst whom he spent his time, his friends, his relations. Laying, therefore, all formality and imperial pride aside, he hastened as a poor pilgrim to the shrine of the mausoleums, to prostrate himself there. This he did repeatedly, acknowledging his utter insufficiency to emulate the virtues of his ancestors. Thousands and thousands followed his example, especially his own numerous kith and kin, who did so as in duty bound.

"When all ceremonies were performed, the Emperor looked about for some deserving subjects upon whom to shew his favour, and singled out the descendants of some of his most meritorious officers, who contributed most materially to his conquests. They received three-eyed peacock feathers, the highest distinction an emperor of China can confer.

"Great numbers of poor and proud noblemen live in and near the city, who are entirely destitute; for they have no inclination to labour, and if they do so they lose caste. Towards these the emperor was very bountiful, and gave large sums of money to relieve them from their pecuniary difficulties."

We quote one more extract, to shew that, after all, secret societies are not a product of Western democracy alone.

"Foreigners," says Dr. Gutzlaff, "who know nothing about the internal state of the country, are apt to imagine that there reigns lasting peace. Nothing is, however, more erroneous; insurrections of villages, cities, and districts are of frequent occurrence. The refractory spirit of the people, the oppression and embezzlement of the mandarins, and other causes, such as dearth and demagogues, frequently cause an unexpected revolt. In these cases, the destruction of property and hostility against the rulers of the land (especially if these have been tyrants) is often carried to great excess: there are instances of the infuriated mob broiling their magistrates over a slow fire. On the other hand, the cruelty of government, when victorious, knows no bounds; the treatment of political prisoners is really so shocking as to be incredible, if one had not been an eye-witness of these inhuman deeds.

"Since 1831 several insurrections occurred in the northern provinces, and in Se-chuen. The worst of these was in Shan-tung, where a priest of the Tao sect headed the rebels. He had gained many adherents, and might have proved formidable, if the system of bribing had not been found efficacious. It was throughout the policy of the government to set the leaders against each other by administering suitable bribes; and then, when their cupidity had been inflamed, to induce them to betray one another. In this manner

protracted civil wars, like those under the reign of Keaking, were avoided, and a revolt was very soon quelled.

"Secret societies again obtained the credit for being at the bottom of all the mischief: the Tien-tee-Hwuy, or Triad Society, to appear patriotic, would still talk about the usurpation of the Manchongs, and incite the people to shake off the yoke. These efforts, however, were very feeble, the plans badly concerted, and amongst all their political professions there lurked always a very strong desire to rob; vagabonds like these, therefore, were very soon put down, and the government recovered its ascendancy.

"On many occasions the mandarins wreaked their vengeance upon the Christians, whom they included amongst the dangerous sects. Local persecutions were set on foot; and European missionaries not rarely suffered death. The Emperor, however, never approved of these proceedings, and in some instances put a stop to them."

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#### THE ROMAN CATACOMBS.

*Two Lectures on the Catacombs of Rome.* By W. H. Anderdon, M.A. London: Burns and Lambert.

THIS very modest unpretending little volume does not assume to be any thing more than a hasty and imperfect sketch of the ancient Christian cemeteries in Rome. The author aims at persuading his readers to enter more deeply into the subject and to explore for themselves; being well contented, as he says, merely to "have stood as doorkeeper." Nevertheless, he has contrived to give us in these eighty pages a more full and correct account of the subject of which he treats than is to be found in any other single volume within the ordinary reach of Englishmen. We trust therefore that it may really fulfil the purpose for which it is intended, and may succeed in turning the attention not only of Protestants, to whom we believe these lectures were originally addressed, but also of Catholics, towards these most interesting antiquities of the Christian Church. For it is an undeniable fact, that these sacred relics of primitive Christianity have never yet received at the hands of our countrymen, whether Catholic or Protestant, that degree of attention which they deserve. In part, perhaps, this indifference may arise from the extreme scantiness, and, in many instances, incorrectness also of those descriptions of them which have hitherto been published amongst us; in part also from an exaggerated notion of the inconvenience and risk which attend a personal examination of those deep and darksome galleries. The present volume will do something, we



hope, towards remedying both these faults. The author has evidently examined the Catacombs for himself, and yet he says nothing about having suffered from the poisonous air, or having had a narrow escape from being buried alive by a sudden fall of earth, or from being lost amid the labyrinth of intersecting paths, or any other of those marvellous tales whereby too many of his predecessors have sought to give an interest to their narrative at the cost of truth. Moreover, his statements are in the main correct and trustworthy; here and there he has quoted an inscription whose authenticity is justly questioned, *e.g.* in pages 7 and 21, and adopted other slight inaccuracies from the works of earlier writers; but on the whole, Mr. Anderdon's compilation is such as may be safely relied upon.

The truth is, that the time is scarcely yet come when a really exact and complete account of the Roman Catacombs can be published, because they have not yet been thoroughly explored, and many of the treasures which they contain have never yet been duly examined and arranged. At this moment very extensive excavations are going on in them under the superintendence of two of the most learned antiquarians of whom Rome can boast, Father Marchi and the Cavaliere de Rossi; and fresh discoveries are being made every day of a most interesting kind. We fear that the resources of the Pontifical government are too limited, especially since the short but ruinous reign of Mazzini and his crew, to allow of these works being carried on with that spirit and energy which they deserve. De Rossi, however, is a man who will not fail to make the best use of such means as may be placed at his disposal; and unless his labours should be interrupted by some unforeseen accident, we anticipate the most important results from his indefatigable perseverance and profound learning, devoted as they now are to the elucidation of these precious monuments. It is on this account, amongst others, that we regret the intended publication of which many of our contemporaries have spoken so highly, the publication by the French Government of a very large collection of architectural and other drawings taken in the Catacombs by a French artist, M. Perret. A publication so costly is altogether premature; for however valuable each individual drawing may be, the whole, as a collection, must necessarily be very imperfect. It will not furnish that complete history of early Christian art which the public have been led to expect, to say nothing of its deficiencies in another and a higher point of view, namely, in its account of the Catacombs as throwing light upon the condition of the early Church, bearing testimony to

Catholic doctrine, or confirming and illustrating various points of ecclesiastical discipline. We have reason to believe too that it is owing to considerations of this kind that the numerous papers which appeared in the second and third volumes of our own Magazine, on the subject of these ancient cemeteries, have not long since been re-arranged and published in a separate form. We understand that they have for some time been almost ready for the press, but that their author is detained from publishing them in consequence of the continually new discoveries that are communicated to him by the Cavaliere de Rossi.

To some of our readers it may seem, perhaps, a matter of surprise that fresh discoveries should still remain to be made, and fresh books remain to be written, about places so old in themselves, and so copiously illustrated by learned authors, as the Roman Catacombs. Such persons, however, must have formed to themselves a very inadequate idea of their extent, or have but a very imperfect knowledge of their history. This subterranean world (for it deserves no meaner title) was first made and used for purposes of Christian burial and the ordinary celebration of divine worship during the very earliest ages of the Church—the ages of persecution; then it was frequented by a voluntary exercise of devotion on the part of the faithful, anxious to do honour to the noble army of martyrs whose mortal remains reposed there; next, it was entered for purposes of wanton plunder and violence by barbarous Goths and Huns; after this, its sacred contents were more reverently, yet more thoroughly and systematically removed by order of the Popes themselves, wishing to enrich the numerous basilicas of Rome with the precious relics of the saints; by and by, as a natural consequence of this practice, it was gradually neglected; and finally, during a troublous period of two or three hundred years, it was lost sight of altogether, or very nearly so. Then, towards the close of the sixteenth century, it was accidentally rediscovered; exhumed, as it were, by the good providence of God, to bear testimony to the ancient truth at a time when multiplied forms of error were arising to distract the Christian world. But in an age when even the most time-honoured monuments of Christian antiquity were rudely stripped of their prescriptive rights, and forced to produce their credentials afresh, as though the sanction of preceding centuries were inadequate to confer authority, it was scarcely possible to obtain a hearing in behalf of one which claimed to be at once the most ancient and the most important, yet the most unknown. The announcement of the discovery of these Catacombs, the home, the church, and the cemetery of the early bishops and doctors, the martyrs and



confessors of imperial Rome, must have sounded strangely in the ears of Christendom at such a moment of universal strife and confusion—a still small voice issuing from the tombs of the mighty dead to recal the wanderers to the ancient paths. By those who had embraced the new doctrines it was received with scorn and incredulity; and even the Catholic writers of those days, some of whom had seen and examined for themselves, yet shrunk from assigning to them that high position among the evidences of the Christian faith, which more recent and scientific investigation has shewn to be their due.

We have said that the Catacombs were rediscovered by a mere accident as it were. It was the cemetery of Sta. Priscilla, on the Via Salara, about three miles out of the city, that was first brought to light in this way; and Baronius, an eye-witness, has left us an account of the amazement of his fellow-citizens at the discovery. “The city was amazed,” he says (quoted by Anderdon, p. 5), “at discovering that she had in her suburbs long-concealed towns, which, though now filled only with sepulchres, had once been Christian colonies in days of persecution; and she then more fully understood what was read in documents, or seen in other cemeteries partially laid open. For what she had read of these places in St. Jerome or in Prudentius, she gazed upon with lively astonishment when she beheld them with her own eyes.” And there was one amongst those who gazed and wondered who was so absorbed by the sight, that he devoted his whole time, fortune, and energies to the recovery of as many of those precious monuments as he was able to find any trace of.

It is scarcely possible for us at the present day duly to appreciate the labours of this indefatigable man, the Columbus, as he is justly called, of subterranean Rome, Antonio Bosio; it is certain that every student of Christian antiquity owes him an infinite debt of gratitude; for truly his task was Herculean; every thing had to be done *ab ovo*. His first labour was to make himself master of the *Acts of the Martyrs* and other authentic records, in order to learn something of the probable situation of each cemetery; then it was necessary for him to explore with untiring zeal and patience the whole neighbourhood of each locality that he had thus selected, to see if he could find or force an entrance. Next, when he had succeeded in this, it often happened that he had to remove with his own hands the accumulated rubbish of centuries from the interior, before he could make any real progress in his researches; and finally, after thirty-three years of uninterrupted labour in this way—labour which had been undertaken and persevered in, we must remember, without the patronage of

government or of any other powerful friend—he left behind him materials for a most valuable and voluminous work, describing and illustrating all that he had thus discovered.

By this means a general interest in the Catacombs was again excited, and the practice of translating the bodies of the martyrs from these places into the churches of Rome was once more renewed. It does not appear, however, that the cemeteries were kept open, and the excavations in them carried on, at the expense of the Pontifical government; but rather that a permission was granted from time to time, according to the will of the Popes, to individuals wishing to obtain relics, and that these individuals conducted the excavations in whatever way they pleased, and at their own expense. In consequence of the many inconveniences and abuses to which this system was found to be liable, Clement IX. annulled all the faculties that had ever been granted either to religious communities or to private individuals for this extraction of relics, and his successor reserved the whole superintendence of the matter more immediately to himself and his own officers, by a decree issued on the 13th of January 1672. It has remained in the hands of the Popes ever since, that is to say, in the hands of the Cardinal Vicar and of the Pope's Sacristan for the time being; but as the main object which was aimed at was the discovery of the bodies of the martyrs with a view to their removal to other places, the work of excavation has never been carried on upon any fixed plan. The consequence is, that the result of all that has been done during the last two centuries is, as far as any *complete* knowledge of the Catacombs is concerned, in the highest degree unsatisfactory. Many new cemeteries, or portions of cemeteries, have been discovered; new galleries of graves, or new chapels for the celebration of the holy mysteries, have been brought to light in cemeteries already known; innumerable paintings, signs and symbols, and inscriptions, have been deciphered every where; but little or nothing has been done towards obtaining a more definite idea of the number and extent of these subterranean burial-places; our knowledge upon this point is scarcely more accurate and scientific than it was in the days of Bosio himself. At present, however, the work is going on, under the directions of De Rossi and Father Marchi, on a far wiser plan; they are taking for their guide two old *Itineraries*, belonging to the sixth or seventh century, written by foreign pilgrims who went to visit all the sacred places of Rome, and left on record a precise account of the route they took and of each spot they visited. At that time the memory of the Catacombs had not yet grown faint and feeble; they were still visited by the

faithful, and the precise resting-place of every martyr and confessor was well known. It is hoped, therefore, that if excavations be now made in exact conformity with the topography laid down in these works, every cemetery will in time be brought to light, and its name and the names of the principal saints who were buried in it known with certainty: and we understand that the experiment, as far as it has yet been tried, has proved eminently successful. Under the guidance of these ancient pilgrims, they have discovered the staircase leading down to the Catacomb of Sts. Nereus and Achilles, and many other spots equally easy of identification; and if this plan be only steadily persevered in, under the same able direction, for two or three years, the most important results may, we think, be confidently anticipated from it. Then a *Roma Sotterranea Nuova* may profitably engage the pen of some worthy successor of Bosio; a new and corrected edition of Bottari and Buonarotti may be expected; and the whole subject be fairly exhibited in its true and full proportions.

It is scarcely fair upon Mr. Anderdon to mention his two Lectures in such close proximity to works of this gigantic character; yet we are unwilling to conclude our notice of his book without giving our readers some specimen of his style. The directly historical and descriptive portions of his lectures are already so condensed, that any extracts we could make from them would necessarily seem dull and heavy: the following practical application of his subject is more lively, and is not, what some of our readers might perhaps be disposed to imagine, at all overdrawn or exaggerated.

“The Catacombs are either elaborate forgeries, or they are stubborn witnesses for the doctrines of the Catholic Church. To suppose them forgeries would imply qualities of mind which we need not stop to characterise. But by an effort of fancy it is easy to see the kind of person who might be supposed to say it. Now what does such a one take for granted? That some later Pope, when those corruptions whose birth (in spite of their celebrity) is still undated were full grown, by a decree in conclave, or an act of his personal will, ordered the construction or adaptation of certain Catacombs, to be a kind of man-traps set on the premises, into which the simple might fall unawares. Or he imagines these dangerous places to have been the personal toil of some Jesuit or Jesuits unknown, who, renouncing all other objects of existence, turned themselves into fossores for the benefit of future controversialists; hewing passages and crypts, scooping out sham sepulchres, conveying into them innumerable bones, with phials of blood to match, chiselling inscriptions full of false theology, to suit the corrupt teaching of their day, with wilful bad Latin to simulate the rudeness of the early Christians. This laborious work, which must have been either public or life-long,



proceeded without the eagle eye of any precursor of the Reformation to detect it. There was no Huss, or Wicliff, or Arnold of Brescia, on the spot; no one breathed a whisper to the electors of Germany; no turbulent monk in the pulpit, no black-letter duodecimo from a press of reforming energy, denounced that the fraud was in process. Hence, Baronius could describe with impunity the cemeteries as primitive, long-concealed, and re-discovered, only because 'the memory of the oldest inhabitant' was too short to confute him.

"Enough; we will dismiss our objector. But whither shall we send him? To the plain of Marathon? He will come back to teach us, that the flint arrow-heads found there were not Persian relics; no, but pebbles washed out of the Ægean Sea. Or to the field of Culloden? The rusty broadswords now and then turned up by the plough afford him no proof of a battle having been fought there. Or to the top of that mountain, where the numerous shells have always impressed ordinary minds with the notion of a deluge? He agrees with Voltaire, that it is an improbable fancy. That mountain lies, it may be, near the high-road of pilgrims going to Rome. What more natural than that they should always ascend to the top? Doubtless it was part of their penance. When there, they would of course take their scallop-shells out of their hats, and leave them on the ground. Future ages find these relics and speculate upon them: but they prove nothing, except that the pilgrims of those days were active climbers, and very careless of their shells.

"Thus the keen discernment, the dispassionate criticism of the latter days, comes in to correct the inexperience or unmask the frauds of the earlier. Bosio, Arringhi, and a circle of antiquarians and scholars with them, were deluded. But if they could not well be so, if they lived on the spot, spent their lives in the research, and exhibit all tokens of learning, exactness, discrimination, then they were knaves. *Sic volo, sic jubeo: stet pro ratione voluntas.*"—pp. 48-50.

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#### SHORT NOTICES.

THE third part of *The Choir* (Burns and Lambert) contains a "Proposal for Prize Music," which we partly reprint, both in order to give it increased publicity, and for the sake of the very judicious character of the conditions proposed. The premium offered is sixty pounds for two Masses, with two Motetts appended to each.

"I. Both the Masses to be written full, for four voices of men and boys; one in the first of the two styles mentioned in the 'Proposal,' viz. the vocal, with organ part *ad libitum*; the other in the second style, with organ *obligato* accompaniment.

"II. Without wishing unnecessarily to confine the composer, the following may be mentioned as general directions. The compass of the soprano (to be written in the G clef) may be from C to F. The

alto (to be written in the *Alto* clef) A to C; the tenor (in the Tenor clef) F to G; bass G to C. Exceptions will of course occur, such as the soprano ascending to G, and the others in proportion; but any considerable deviation would be undesirable for general use. Though four voices full have been mentioned as the rule, yet *sol*i parts, and parts for three voices, may be interspersed, and five voices may also be sometimes introduced; (that is, any of the four parts may be doubled for the time); single voices and two voices will likewise of course be employed where a subject of imitation has to be commenced.

“ III. The Music required consists of a *Kyrie, Gloria, Credo, Sanctus, Benedictus*, and *Agnus Dei* (in which all the words of the text must be included), and two Offertory Motetts for each Mass. In the ‘Gloria’ and ‘Credo’ the length must in some degree be left to the composer, provided they are not so long as to be out of proportion with the other parts of the Mass. Much repetition of words or short sentences, as well as short staccato effects upon single words, are to be avoided; and generally each voice should sing the words once over; if oftener, care must be taken to prevent them having a disjointed and unmeaning appearance. The Music, in short, both of these and the other parts of the Mass, should be an accompaniment to the sacred text, not the words a peg on which to hang a series of musical effects. There is no reason, however, why a succession of notes should not be given to one syllable. This is perfectly consistent with and even conduces to dignity, and at the same time gives full scope for artistic structure, and sufficient length for working out a subject of imitation, without that cutting up of passages and unnecessary repetition of words which is so prominent a fault in many Masses. The Gloria should commence with the words, ‘Et in terra pax,’ and the Credo with ‘Patrem omnipotentem.’

“ IV. The Music of the *Kyrie, Sanctus, Benedictus*, and *Agnus Dei* should be of such a length as to fit as nearly as may be into the space usually allotted to them in the office, in order that the celebrant may not be kept waiting an inconvenient time. This, however, is more particularly necessary in the case of the *Sanctus*. The following may be stated as the average length of each; reckoning for convenience each bar as four beats of common ‘*Alla Cappella*’ time. *Kyrie* (in order that the Introit may be sung previously) should not exceed forty-five or fifty bars: *Sanctus* (sung before the Elevation) forty bars: *Benedictus* (after the Elevation) forty-five bars; *Agnus Dei*, fifty-five to sixty bars.

“ V. The conditions as to length, &c. will be the same in both Masses. In the ‘Organ obligato’ one, short symphonies may of course be introduced, except in the *Sanctus*, where the space is too short to admit of it.

“ VI. In conclusion, it is desired that in both Masses there should be as much variety and expressiveness as is consistent with a scientific and dignified church-like style of writing. To this end there may be *sol*i and *tutti* passages, *trios*, &c., and the voices may move

together; or at other times follow each other in imitation, at the taste of the composer. As, however, the object aimed at is a practical one, and the merits of the compositions must be determined not merely on musical grounds, but with reference to their fitness for Church use, it is not intended that the music should be loaded with scientific intricacies or difficulties. Any competitor is at liberty to compose one or both of the Masses, as he may prefer. One Mass gaining a prize would of course be entitled to an amount in proportion. It is proposed that the time allotted for the preparation of these compositions should be until December 31, 1852.

"Each Mass must have a particular title affixed to it, and should be accompanied by a sealed letter, containing the name and address of the composer, and endorsed with the same title as the Mass.

"Copies of these proposals may be had at the houses of Messrs. Schott, in Brussels and Mayence; Messrs. Lecoffre, 29 Rue du Vieux Colombier, Paris; and Messrs. Burns and Lambert, 17 Portman Street, London; of any of whom further particulars may be learned if desired."

The same part of *The Choir* includes three more compositions by Mr. Richardson of Liverpool. Two of them, the *Veni Sancte Spiritus* and the *Salve Regina*, especially the former, are admirable little works; the third—*Confirma hoc Deus*—is musician-like, but lacking point and character in the melody and general breadth of effect. Of the other compositions, the most noticeable is a fine *Adoremus in æternum* of Allegri,—a model of simple and solemn counterpoint.

*Magentii Rhabani Mauri de Laudibus Sanctæ Crucis, edidit Adolphus Henze* (Lipsiæ, Pœnicke et Fil.; London, Franz Thimm, New Bond Street), is at once a curiosity in literature and in typography. It is a work truly "mirificum et artificiosissimum et laboriosissimo carmine contextum," as Wimpfeling justly calls it, such as no man would attempt in these days, but was not altogether uncommon in the ninth century, when the author lived. It consists of a series of anagrams, acrostics, and other literary puzzles, of the most intricate character, forming the shape of the Cross in every possible variety of pattern, wrought (without injury to the sense) into the framework of a number of poems; these poems meanwhile celebrating some of the principal mysteries of the Christian faith, the mystical numbers of the Angels, the Beatitudes, and divers other things more or less intimately connected with the Catholic religion. It is impossible to appreciate the difficulty of the task and the ingenuity with which it has been accomplished, without an actual examination of the work; but the types of Pœnicke and Son display both the labours and the success of the writer to the best advantage.

*The Supremacy of St. Peter and his Successors*, by Rev. John S. M'Corry (Edinburgh, Marsh and Beattie; London, Dolman), is a work ably written, and very clearly arranged in four chapters, which treat respectively of the promise, the institution, the exercise, and the perpetuity of this supremacy.



## Correspondence.

### POPULAR EDUCATION.

THE ENGLISH STATESMAN'S IDEA AND PLAN OF POPULAR EDUCATION EXAMINED AS TO ITS AIM, ITS DETAILS, AND RESULTS, AND CONTRASTED WITH THAT OF THE CATHOLIC CHURCH.

*To the Editor of the Rambler.*

SIR,—Knowing the interest you take in the question of Popular Education, I venture to beg at your hands for the means of communicating to others a train of thought that has been for years in my own mind. Of course, an individual who thus asks the favour of a hearing disclaims all pretension to speak in an oracular character. If the favour he asks is granted, he tells his tale and disappears; and if he is found to have said any thing which his readers have a difficulty to consider just and reasonable, a nameless writer offers them this advantage, that they are not importuned by the prestige of a name to fall in with opinions which they may not like to adopt without more reflection.

I propose, then, to come to the point as quickly as possible; and for this purpose, without further preface, lay down the plan of campaign as follows:

I. To try to define in what the statesman's idea and plan of education consists as to its aim and its details, and in these two respects to place it in contrast with that of the Catholic Church.

II. To investigate the position in which the Catholic Church appears to stand towards the English Government, with a view to ascertain whether there may or may not have been a compromise of liberty on the part of the Church, and what likelihood of any future compromise of this kind may or may not exist.

III. To glance at the question of the results of education, as carried into execution in conformity with the statesman's idea and plan, as far as these appear and can be legitimately set down as the fruits of such education.

If a house has to be built, or a new machine has to be made, the first step in the work is to obtain the plan on which it is to be constructed. For this purpose an architect or an engineer, as the case may be, is applied to, and the plan required is obtained from them. The house or machine is thus first formed in the mind of its architect or engineer, by them it is put down in an intelligible way in the form of plans and working drawings, which are then given to the subordinate artificers to carry into execution; and thus the house or machine comes into being. It is the same with the work of education, as far as it is a work which deals with what in some sufficient sense may be called raw material, supposed to be capable of being moulded and fashioned in that particular way which we call education. There must be an idea and a plan upon which the educating work proceeds, and to which the result, when effected, will answer. As the house when built not only answers to the plan upon which it was built, but was determined by the plan in question before it existed as a house at all, to the form which its builders have given to it; so in the work of education, not only are children to be expected to turn out *in the main* what the plan of instruction pursued with them previously determined that they should be, but it is impossible to conceive the work of education going on at all without

a plan and an idea, which both directs the work as it proceeds, and also in the main determines the result. It is particularly important here to observe, that in the education of the human mind we do not presume to say more, than that the result is to be expected to correspond *in the main* to the plan pursued. The human mind, it must never be forgotten, is not only gifted with a free will and a free understanding, which is not the mere creature of a system of training, but it is also open to receive inspirations from God himself, or from his enemy Satan, by which the training pursued for years may be overthrown in a comparative moment; and consequently however great may be the influence of a plan and system of education over the flexible powers and ductile will of the human mind during the years of childhood and youth, it would be a singular error to suppose that there can be any absolute and fixed result reckoned upon, as the certain termination of the educating process. Experience, however, shews that Almighty God has formed the human mind to be extremely flexible and ductile in youth; and even without the light of revelation, the same authority is sufficient to assure us, that such as is the plan of education pursued, such *in the main* will be the character and principles of the young people who have been subjected to it.

Now the plan of any work is in all cases the creation of the master-mind; and in order to form a judgment what a work is likely to be, it is in ordinary cases sufficient to know who the person is who has drawn up the plan. I suppose that few persons would feel their fears at the thought of crossing the Atlantic in a new steamer at all diminished on being told that the steamer in question had been constructed from the designs of a person eminent in his profession as a physician; and that few Catholics would feel their confidence in the new Irish University particularly increased from being informed that the Irish Bishops had determined to apply to her Majesty's Ministers for the draft of its constitution and working plan: it being a truth of experience that not only such as is the working plan, such will also be the work; but such as is the architect of the plan, such will be the *plan* itself upon which the work has to proceed. And without an idea laid down in a working plan, there can be no work at all, for every work implies the existence of some kind of plan according to which it is carried into effect.

This being granted, I may proceed to say that the difficulties, as well in theory as in practice, that hang over the work of education, appear to arise from what is the commonest possible, as it is also the least remediable source of confusion in the affairs of this world; I mean, the existence of two rival authorities and proprietors who claim the right to the ground, and two rival master-minds who claim the right both to furnish the plan and also to send their own workmen to carry it into execution. These two rival parties being the state or civil government on the one side, and the different societies who are held together by religious creeds or opinions on the other. As regards ourselves, of course it is a question between the Catholic Church and the government.

The State is half disposed to advance the claim, and to say, The whole people of the land are mine, and it is my duty to provide for their education. It is to be observed, however, that statesmen in this country falter and hesitate considerably to come to the point, and to say point blank, "The people of the land belong to the civil government;" for they know very well that the people of the land have at present so very little idea of belonging to the civil government, that they would but think them fools for their pains. Still statesmen go so far as to assert, and what is worthy of remark, not without some success, that it is the duty

of the State to provide for the education of her people—a position which seems to require nothing more, in order to become reasonable, and intelligible on the part of the statesmen who maintain it, than that they should be equally plain spoken on the question, *who* those are whom they call their people.

The Catholic Church says unhesitatingly, “The Catholic people of the land are my inheritance. Almighty God has given them to me; I am bound to provide for their education.” And here the fact is, that while Catholics willingly and with confidence admit the claim of the Church to teach, they are supposed to know nothing of the claim of the state.

The State goes on to say: “Since I am bound to provide for the education of my people, I am presumed to know what I mean by education, and consequently to have my own idea and plan of carrying it into execution.”

The Catholic Church, in the same way, is not a whit behindhand in saying, “I, and not you, am bound to provide for the education of my people; and I have my idea and plan for carrying the work into effect. There is, moreover, this difference between us, that while you do not clearly say who the people are for whom you are bound to provide, or define on what precise title you claim them, I both know my people and on what title I claim them, and they also know me, and most willingly acknowledge my claim.”

From the different character of these two rival proprietors, we shall be prepared to find two widely differing plans of education. We must try, then, to see first what these plans respectively are, and afterwards to compare them together.

Now in wishing to do the most impartial justice to the English statesman's plan of education, we are met by the difficulty, that we do not know where it is. We can hear of no one who has seen it; and neither where it may be kept, or whence it has come, is there any thing certain to be known. That it exists, it is impossible to doubt, because a work necessarily implies a plan. And, of course, if education is in any real sense a state work, it cannot be so without there being a state plan. That education is a state work appears from the fact of a large sum of the public money being annually voted for the purpose of being spent upon it, as also from the fact of a body of gentlemen being sent round the country in the capacity of clerks of the works, to inspect and to report to head-quarters how the workmen are doing their duty, and how the work is proceeding. If it could be for a moment supposed that there was no state plan of education to be carried into execution—and with reference to which the gentlemen in question make their reports—it would be silly for the State to have inspectors, who in that case would have nothing whatever to make a report about except their own fancies. The state plan of education, therefore, exists.

But it is not enough to be convinced beyond a doubt that a state plan of education there must be: the question is, to find out where it is, what it is, and to lay hands upon it, if possible, in order to transcribe it for public inspection. Perhaps it may turn out, after all, to be a thing far more like a dissolving view than a working drawing; but still we must try to ascertain what it is.

As politicians appear to be reluctant to commit themselves to any direct statement upon this subject, no other resource is therefore left but that of inference and speculation.

As was previously said, when the plan itself cannot be known, it is useful, as a subsidiary means of information, to know who and what kind



of a person is the architect. And if it should be found possible to gain a proximately clear notion of the form or character of intellectual and political being which distinguishes the modern statesman, a useful clue is at once obtained to the kind of idea and plan of education that he would be likely to conceive.

As, however, it will be necessary to attempt this very briefly, I must be satisfied with a quotation or two from M. de Tocqueville.

"The statesman is it who has undertaken to give bread to those who are in want of it, support and attendance to the sick, and work to the unemployed;" and "he (the statesman) has made himself the almost exclusive repairer of every misery;" and it is the tendency of opinions, according to this author, to regard the statesman in this light. "Men of our day," he writes, "all conceive the civil government under the image of a power whose attributes are unity, oneness, providential foresight, and creative energy."

If M. de Tocqueville's authority be admitted, the characteristic of the modern statesman is, that he regards the functions of civil government as bearing the *whole* burden of society; and that he is not satisfied with such functions as are consistent with the belief of Divine Providence bearing the burden of social life, and employing him in his proper capacity; but he conceives civil government to be "the exclusive repairer of every misery," "the sole responsible person." The statesman of other times has been willing to become the instrument of the Church, like David; or he has sought to use the Church or religious doctrines for purposes of his own, like Saul or Henry the Eighth; or he has been a mere despot, like Antiochus Epiphanes, ruled by his own private lusts and passions; but until the present times he has not aspired to view himself as bearing the exclusive burden of social welfare, and has not before the present day so clearly laid claim to the attributes of the Divine government.

M. de Tocqueville gives us an insight into his ideas of education. "Education," he says, "as well as charity, has become in our times in various nations a national affair. The state receives, and not unfrequently takes, the child from the arms of its mother to entrust it to its own agents; the statesman undertakes the charge of inspiring each generation with its sentiments, and of furnishing it with ideas. Thus uniformity reigns in studies, and diversity as well as liberty disappears each day."—Vol. iv. p. 288.

Speculating further on the nature of the present English statesman's plan and idea of education, I am inclined to say (and it is the general character of the architect which disposes me to take this view,) that it must be something of the following kind:

*The training of the intellectual faculties of the mind to the acquisition of various branches of secular science and art, and to the knowledge of the existing creation, in independence of God, and independently also of parental and family affections.*

I do not of course mean to say, that the English statesman in his private capacity is an infidel, who denies the being and attributes of God and the relation in which man stands to his Maker; and that he does not value the social and political benefits which result from the belief in the power and providence of God being upheld among the people, or that he would wish to see his own children brought up on the plan here said to be his idea and plan of education. Nothing of this kind is asserted of the English statesman in his private capacity; but that if in his public capacity he is determined to take the work of education into his own hands, and in any sense seek to make it his own by having an idea and

a plan that originates with himself, this idea and plan must necessarily be conceived without reference to God, and in practice worked independently of God.

A few words will suffice to shew the reason of this necessity.

A plan of education is independent of God in two ways: 1. If it stands aloof from God as an object of science, from inability to take up any definite doctrines and statements relative to his Divine Being and attributes. 2. If it is unable to mediate in the relation of friendship or enmity which may exist between God and man respectively as moral beings.

In these two respects state education is necessarily independent of God. In the first place, although a statesman can at all times take up whatever dogmatic assertions he thinks proper respecting the being and attributes of God, and force them to be taught through a mechanical process by all the agents under his control, he can never command any *belief* in them on the part of those who are taught; state education, being powerless to guarantee the *truth* of any doctrine respecting God that it might adopt, can never at any time really *teach* doctrine respecting Him; at least not in the true sense of teaching, which implies a power that state education cannot have, of commanding belief in the person taught. But the present English statesman cannot even wear the semblance of admitting doctrines respecting God into his education, for were he so much as to attempt to do this, he must commit himself to a state theology; and independently of the difficulty of making or selecting such a system, no one would consent to receive it from him. The clergy of the Established Church too imperfectly comprehend the need of theology at all to trouble themselves about it; it would be sure not to be Evangelical enough for the Dissenters, and Catholics could not keep from laughing at it, while Lord Brougham and his friends would say, "Have the ministers, then, turned theologians? Is Saul also among the prophets?" If, therefore, English statesmen discard the knowledge of God as a branch of science in their plan of education, this is not from impiety, but from sheer impossibility to do otherwise. If they restrict their efforts to the inculcation of grammar, and of such truths as the longitude and latitude of Nankin and Peking, &c., they do so not because they are impious, but because, however much they might wish it, beyond facts and natural sciences they cannot go.

That state education is independent of God as a moral being is a fact arising from the same cause, viz. impossibility that it should be otherwise. In order that a plan of education should be in dependence upon God, it is necessary that God should give his commission to those who are engaged in the work, and that He should say to these persons, "*Go ye and teach, look to me for your support; let your dependence be on me; I am with you.*" The plan of education of these persons would then become a plan acting in dependence upon God. It is not in the power of statesmen, if they wished it, to place their plan of education in dependence upon God, as long as they are determined that it shall be *their own, and originate with themselves*. God is not bound to accept their plan; and if He declines to own their plan, it remains *their* plan, and not *his* plan, and therefore independent of Him, and it is simply impossible for statesmen to render it otherwise. Indeed, as far as we have experience as yet of their educational measures, statesmen seem to be honest, and to lay no kind of claim to any higher authority than their own. The authority of the God of the world to come does not enter into the reasons of the statesman for busying himself with the labours of education; he thinks his own authority all-sufficient, and is



quite satisfied with it. The future heaven or hell is not his object of solicitude in behalf of those whom he aspires to teach; their knowledge of facts and sciences forms the whole of his anxiety, and could it be supposed possible that an inspector's report should wind up the tragic narrative, that a particular class had been found unable to answer a single question in the use of the globes, by an expression of the inspector's fears that a majority of the pupils were also in a state of mortal sin, the official grief and consternation to be caused by such an announcement, great as it would be for the deficiency in geography, can hardly be supposed otherwise than non-existent for the deficiency in virtue.

Against the notion that state education (in England at least) holds itself aloof from God as an object of science and as a moral governor, and in both respects acts independently of God, there appears to militate the fact, that the provisions of the Committee of Council have from the first required that the Bible should be read by all children taught in schools in connexion with the government, and that in all cases those who are engaged in teaching must give proof of a certain amount of Scripture knowledge. According to Protestant ideas, "the reading of the Bible" is the test between "belief and unbelief." A school where the Bible is read is a Christian school, a school of true believers; a school where it is not read, a school of the profane and the unbelieving. To these ideas I am aware that statesmen can, and, if they find it necessary, will appeal, to shelter themselves from the charge of acting in their education independently of God.

The defence, however, is but an apparent one. It would require to be shewn that the Bible, as used in school education, is necessarily more than a means of teaching reading. Certainly, the Bible by itself, apart from an authorised interpretation, cannot teach the knowledge of God as a *science*. For if so, in this respect, the Bible would be at one and the same time the text-book of both the Unitarian and the Trinitarian, of the maintainer and of the denier of regeneration by Baptism, &c. Supposing, therefore, the Bible to be the state's system of theology, it is found to teach that to be true to one class of the state's pupils, which it proves to be false and the direct contrary to be true to another class. If a state class-book of geography existed which taught that London was the capital city of China and also of the Turkish Empire, this would in its way be a parallel to the Bible as the state system of theology, which, with the cognisance of the state, is actually teaching at this moment to a large number of persons, that God exists in three persons, and again to another large number that He does not exist in three persons, but only in one.

Moreover, as regards such knowledge of God as a moral governor, which both results, and may be expected to result, from the distribution of the Bible, and its admission into schools as a reading-lesson, it may possibly be a wise and even a well-meant measure on the part of statesmen to make the reading of the Bible, with this view, a part of their plan of education. It may be all this, and we should be glad to believe that it is so; but the point is, does the state plan of education thereby become dependent upon God? I think not; for supposing a certain amount of the knowledge of God and of his attributes to be spread among the population by means of this Bible-reading, statesmen see, and always have seen, a state utility in the existence of a popular belief in God, and a popular religion resulting from such belief they are always disposed to befriend. "In the Roman Empire," says Gibbon, "the various modes of worship which prevailed were all considered by the people as equally true, by the philosopher as equally false, and by



the magistrate as equally *useful*." The statesman's principle is to make the knowledge of God subserve the purposes of the state. The statesman knows the *utility* of religion; and as a nurse often finds no means so effectual to bring an unruly child to order, as to threaten to hand it over to the Jew rag-merchant or the old clothesman, so statesmen in the same way also perfectly understand the advantage of being able to menace their subjects with the wrath and vengeance of God. This, by itself, is quite sufficient to account for Bible-reading forming a part of the state plan of education; and as statesmen themselves do not claim for their system any dependence upon God, I do not see that any further inference is warrantable.

But if the state plan of education unavoidably dismisses from its range of instruction the being and attributes of God as a branch of science, and assumes a position intellectually independent of God, it appears to make up for the loss of the knowledge of the Creator by offering, in the way of compensation, to let the human mind loose upon the knowledge of creation. State education seems to say to her pupils, "I cannot undertake to say any thing definite about God, not even whether He exists in three persons or in one, for I know nothing certain respecting Him; but I will make up for this by letting you range at will over the whole of his known creation; there is not a known thing in the entire creation that I will not teach you if you wish to learn, nay I am almost determined that whether you like it or not, you shall learn. And by means of my inspectors I shall satisfy myself that the great work of education is going on."

But here, again, we are left to inferences to gather what statesmen really intend in their plan of education, and notwithstanding that inferences are liable to be fallacious, I do not see what other inference has more apparent reason than that state education has for its aim, the "*letting the human mind loose upon the knowledge of creation*." What else is to be inferred from the fact, that so many learned and polite gentlemen are sent far and wide round the land, to inspect and to certify to her Majesty's Ministers, that all the little Bill Nokes and Sarah Styles in town or country know the height of Mont Blanc, or the longitude and latitude of Cape Town, and that the more promising disciples, who are found worthy of yearly payments, can reason satisfactorily on the true theory of granite, and scientifically understand the difference between the quadrumanous and the pachydermatous tribes—knowledge of which, in the statesman's view of the matter, it cannot but be feeble and inadequate praise to say, that it is indispensable to the political prosperity of the empire, and necessary to the very existence of society.

Of course, if statesmen would commit themselves to any definite description of what their idea and plan of education really is, and what precise results they contemplate effecting by means of it, we should be spared the process of going to work by means of inferences; but in the absence of all definite statement on their part, there is no other way of rendering the matter tangible. Statesmen have a plan of education, and are working it. They do not say what it is, or what is to result from it. It is not our fault, therefore, if, when we wish to know its nature, we infer in the best way we can what it must be.

But to proceed to the idea and plan of education as held by the Catholic Church: here we are no longer in a region of inferences, but of well-known truths.

Education in the idea of the Catholic Church is the training and preparation of the human being for his rank and social position in the order of things in which God has placed him. The order of things in

which we are placed is twofold, that of things natural and that of things supernatural, or, as they are familiarly termed, secular and religious. Each order of things is found to require a process of training which has a special reference to itself; and hence the education of the Catholic Church comes to be made up of two distinct elements: the supernatural or religious training, which immediately aims at preparing the pupil to occupy the rank assigned to him in the supernatural order of things; and the natural or secular training, the immediate aim of which, in like manner, is to fit the pupil for his position in his secular life. The two kinds of training, however, are but parts of one and the same education, and are not separable in *practice*, however they may be separable in theory; because the actions of the natural life, under the aspect of virtue and vice, and considered as pleasing or displeasing to God, and as in conformity or at variance with the eternal moral law of God, become also the actions of the supernatural life. A separation between the two in practice is therefore impossible. Theologians hold that in *practice* there cannot be an action which is indifferent. Every action of secular life in the case of the Catholic is raised to the supernatural order. "Whether ye eat or drink," says the Apostle, "do all to the glory of God." The order of the secular life and the order of the supernatural life are theoretically in themselves distinct; but in the case of the Catholic the actions of secular life become invested with the rank and character of the supernatural order. The Catholic, like other men, may be shoemaker, baker, or printer, &c., and will do his work and expect to be paid for it in each of these capacities; but he is also a citizen of the heavenly Jerusalem, and his citizenship of the heavenly Jerusalem invests all that he does as a citizen of the secular order of things with its own supernatural character and dignity.

The citizenship of the heavenly Jerusalem is not finally guaranteed to any one. Its being finally guaranteed will be the result of an investigation and a trial; before this trial will come all the actions, as well those of the secular life as those of the supernatural life; and upon the judgment then given will depend the secure possession of that citizenship. Now this citizenship may be as effectually denied to a man at this judgment, in consequence of actions morally bad, which have been done in the capacity of baker, shoemaker, or printer, as for bad religious actions, such as sacrilegious confessions and communions.

Catholic education, therefore, although consisting of two separate elements, belonging in theory to two orders of things, and capable of being viewed apart from each other under the respective names of secular and religious instruction, cannot, according to the Church's idea and plan of education, be admitted to be separate in practice. The necessity for their being inseparably united in practice, and of their forming *one education*, arises from the fact that the actions of both will come before one and the same last judgment with a view to one and the same award. They will not be separated there. The award of the heavenly citizenship will depend equally upon both. Secular life is under the cognisance of the one last tribunal as much as religious life; and hence in the Church's *idea* and plan of education, the two elements of secular and religious instruction are not, and cannot be, two separate educations carried on independently of each other and under different administrations; but they are constituent elements of *one and the same education*, which aims at training the pupil to occupy his place, and to understand his citizenship in the heavenly city. The first point, then, in the Church's idea and plan of education is, that it is *one education*, and not two; that it is *one whole* made up of two parts,



and these inseparably connected with each other ; that it has one main end in view, and not two ends, viz. the securing the heavenly citizenship ; and as a corollary from this it will be found to require, in order to be carried into effect, *one administration* and not *two*.

The second point in the Church's idea and plan of education is, that education is a work of *authority*. In order to have education you must have the authority which says, *Go and teach*. If education has for its one principal aim the securing the heavenly citizenship, the authority required must be the authority of one who has power over the citizenship in question, and in whose hands it rests to give or to withhold it. If that alone be education which has this end in view, the authority of the State can be of no use ; for the State is not in possession of any powers over the heavenly citizenship. It must be God himself who gives the authority ; for the heavenly citizenship is in the hands of God alone. Hence in the Church's idea and plan of education, the commission given to persons employed in teaching can come from herself alone, for the reason that the Church regards herself as exclusively possessed of the divine commission and authority to teach, and alone able to impart it to those whom she judges fit. If the State, therefore, claims any independent right or power to educate the subjects of the Church, the Church is bound to regard this as an invasion of the divine right and power given to herself, and her duty is to resist.

As regards secular knowledge (the sum and substance as it appears to be of State education), the Church in no way denounces it as unlawful *per se*. Her subjects, who are supposed to be living with the citizenship of the heavenly Jerusalem continually in view, are completely at liberty to learn the difference between the quadrumanous and the pachydermatous tribes, and to store their minds with the latitudes and longitudes of every known place in both hemispheres, provided of course they can do so without real loss of time and detriment to other duties. But secular knowledge, although lawful, and in its degree and kind necessary, useful, and meritorious, is neither the *end of man*, nor in itself the rest and happiness of the soul. On the contrary, God has made the acquiring it a painful and laborious task. The human mind is appointed to acquire it with toil, to retain possession of it with difficulty, and not to find any permanent rest or happiness in it when she has acquired it. To amass secular knowledge may often be praiseworthy as a point of duty, but in any case he who acquires it, acquires it subject to a condition which God has decreed. *Qui addit scientiam addit et laborem* ; acquiring the knowledge of this world is not rest and joy, but labour and exercise ; and like all other labour, it admits of being carried to such an excess as not only to inflict great weariness, but even to cause disease and premature death.

Separating in idea the secular from the religious education, the Church, I conceive, would say that a secular education was good in its own degree, not by reason of the amount of diversified secular knowledge which could be crammed into the mind of a learner, but by reason of the wise way in which it fitted him to occupy his position in secular life, whatever this might be. And I think we may safely presume the idea of the Church on this head to be, in such a case, for instance, as that of a baker's or a shoemaker's apprentice, that the power to discriminate between the quadrumanous and the pachydermatous tribes would be an inadequate compensation for incapacity to mind the oven or to handle the awl.

Lastly, as it is better for a man to pluck out his right eye, or to cut off his right hand, and so to enter into life with one eye or one hand,



than to be cast into hell-fire with two eyes or two hands, so the Church's idea with respect to secular knowledge is, that it will be equally better for a man to enter into life, that is, to secure his citizenship in heaven, without being a grammarian and a philosopher, than to be either, and notwithstanding to be cast into hell.

With this view of the idea and plan of education as held by the Catholic Church, we may proceed to bring the two into a position of contrast with each other.

If the lines of a poet can be accepted as in their degree an expression of the Church's idea of human life,

"He liveth (prayeth) best who loveth best  
All things, both great and small;  
For the dear God who loveth us  
He made and loveth all."

State education would say :

He liveth best who knoweth most  
Of all things great and small.

God, the greatest of all, alone excepted, there being nothing certain to be known respecting Him.

Catholic education has for its one and sole aim the training of the soul for its citizenship in the eternal kingdom of God ; State education, the drenching of the mind with a diversified knowledge of facts and sciences.

Catholic education aims at directing even secular knowledge with a view to the needs and requirements of a future position in secular life ; State education is satisfied that its knowledge should be aimless, provided only it is prodigious in extent and variety.

The Catholic idea of education presupposes a state of moral and intellectual disorder, the fruit of original sin, and consequently takes correction and remedy into its system of training. In other words, to effect its purpose, it must combine guardianship as well moral as intellectual with its tuition. State education, ignoring the doctrine of original sin, appears to pre-suppose an original perfectibility, which excludes the notion of correction and remedy being required ; thus State education is tuition without guardianship.

Catholic education presupposing a moral guardianship and an intellectual tuition, requires these to act in concert with the sacraments of the Church, with divine worship, prayer, and in dependence upon the gifts of the Holy Ghost. State education does not aspire that its tuition should be any thing more than human.

And lastly, Catholic education, considering that man is gifted with love, affections, and sensibilities, as well as with the capacity to acquire knowledge, and contemplating in the work of education all that is required for it, as also the issue involved in it, cries out with Solomon : "My son, give me thine heart ; let thine heart receive my words, and thou shalt live." State education, on the contrary, thinks it all-sufficient to say, "My son, give me thine head. Son," exclaims State education, "give me thy head, and thou shalt be brought to know the difference between the cetaceous and the saurian tribes ! Son, give me thy head, and thou shalt learn which trees are deciduous and which are not ! Son, let thy head receive my words, and thou shalt be put in possession of the true theory of granite !"

Indeed by the time State education can be said to have done its work, it will have made the head—O wonderful and imposing result !—into a

very magazine of facts and sciences, if, indeed, it be not nearer the truth to say a CURIOSITY-SHOP!

If this be in the main a correct summary sketch of the two opposing ideas and plans of education, as respectively held by statesmen when they take upon themselves to be concerned with education, and by the Catholic Church in discharge of a duty which God has given to her, the further question immediately opens upon us: if it appear that the two plans are so diametrically different, and that they cross each other's path in more than one essential point, is it possible that they can in any way be worked together conjointly?

[The remainder of the letter, which treats of this point, and also of the results of State education as hitherto ascertained, we are compelled by press of matter to defer to our next Number.—*Ed.*]

I remain, Mr. Editor, your obliged servant,  
A CATHOLIC PRIEST.

NOTE.—It is due to the writer of this letter to state, that it had been already transmitted to the Editor before the publication of the first of Dr. Newman's recent Lectures on Education.

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#### ERRATUM.

In the last paragraph of the article on the *Doctrine of the Immaculate Conception*, vol. ix. p. 468, for "we feel confident that they will find our desires to be both reasonable and opportune; that they will add to them their own voices, &c.," read "we feel confident that should they find our desires to be reasonable and opportune, they will add to them, &c." We translated correctly from the *Univers*; but the editors of the *Civiltà Cattolica* have addressed a note to the editors of that journal, pointing out this error in their translation.

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# The Rambler.

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## PART LVI.

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### To Correspondents.

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